

HOWNIKAN

PEOPLE OF THE FIRE



Vol. 12, No. 12

Citizen Band Potawatomi Tribe

December, 1990



Potawatomi Princess Debbie Whiteman

Hospital personnel worker turns into weekend princess

On weekdays she struggles with the never-ending challenges of the personnel office at the U.S. Public Health Service Indian Hospital in Lawton. But on weekends, she turns into a princess.

At least, most weekends. This time of year, she has some weekends to herself, but during pow wow season she dons her princess clothes and hits the trail almost every weekend. She's Debbie Whiteman, the 1990-91 Potawatomi Princess.

Debbie, 27, became the tribal princess at last June's annual pow wow and will keep the title until the tribe's 1991 pow wow in June of next year. In the meantime, she'll be travelling many miles representing the tribe at a wide variety of events.

Already she has participated in Red Earth, the Anadarko Exposition, a pow wow in Grand Prairie, Texas, the Gathering of the Nations in Albuquerque and more. She attends just about every dance within driving distance of her home in Lawton. That was every weekend during the summer, and about once a month through the fall. After the first of year, the pace will pick up again, she said.

And she has to go fully decked out in her princess regalia. That includes an authentic tribal dress designed and made by her aunt, Esther Lowden, the tribe's museum curator. The dress is done in turquoise, fushia and yellow (the turquoise, a shade of blue, is because she is the third born), and features a cape, a traditional holdover from the tribe's past in chillier, more Northern climes. An unusual yarn belt sets off the dress.

Debbie, who was at tribal headquarters recently for a visit, said she is enjoying her duties as Princess. "I really do enjoy it," she said.

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Supreme Court to hear tax case first day of new term on Jan. 7

Tribal officials will make the trip to Washington, D.C. in early January to hear oral arguments in the U.S. Supreme Court on the Oklahoma Tax Commission's case against the Citizen Band Potawatomi Tribe.

The case will be heard at 11 a.m. January 7, the first day of the Supreme Court's new term. Tribal administrator Bob Davis said that in addition to the tribe's attorneys, Michael Minnis and David McCullough, chairman John A. Barrett Jr., Vice Chairman Linda Capps, Business Committee members Hilton Melot and Francis Levier, Grievance Committee member Gene Bruno and *HowNiKAN* editor Gloria Trotter plan to make the trip to witness what will, either way, be a turning point in tribal history.

The state has appealed the lower court ruling which said the tribe does not have to collect state sales tax on cigarette sales at the tribal convenience store. As Chairman Barrett has noted on several occasions, the case will

have far-reaching effects in regard to tribal sovereignty, for the Potawatomis and all other tribes. Minnis has said that an adverse ruling would give the states the power to "wipe out" Indian tribes.

The significance of the case has not been lost on other tribes. McCullough expects four amicus (friend of the court) briefs to be filed on behalf of the tribe, one from the Native American Rights Fund, and one each from a group of Eastern tribes, a group of Western tribes and a group of Central and Midwest tribes. More disturbing is the fact that the U.S. Solicitor has filed an amicus brief on behalf of the state, supporting the state's arguments on the Public Law 280 issue.

Public Law 280 is a federal statute which once gave states an opportunity to assume jurisdiction over Indian land. However, only five states assumed that jurisdiction and Oklahoma was not one of them. But the fact that Oklahoma has very little reserva-

tion land, which is what the law specifically addressed, has complicated legal rulings. Potawatomi land is held in trust by the federal government and both Congress and the state have previously held that trust land, like reservation land, is exempt from state jurisdiction. Some recent court rulings, however, seem to question those guidelines.

Tribal officials are not optimistic about the outcome of the case, given what Barrett has termed an "anti-Indian" Court and administration. In fact, when the Court announced Oct. 1 that it would hear the case, it did so in spite of a recommendation by the U.S. Solicitor General that the Court accept the case but decide in favor of the state without hearing oral arguments. The Court did at least agree to hear the arguments.

No action will be taken by the court on Jan. 7 other than hearing the oral arguments. A ruling will be handed down later, probably in about six weeks.

Davis, Qualls attend national gaming conference

Citizen Band Potawatomi Tribal Secretary/Treasurer Bob F. Davis and Director of Gaming David Qualls recently attended the National Indian Gaming Commission's (N.I.G.A.) Fall Conference in Tulsa.

The conference was highlighted by Anthony Hope, Commissioner of the National Indian Gaming Commission, a regulative commission created by the passage of the Indian Gaming Regulatory Act (I.G.R.A.) in 1988.

Joel Frank of the Seminole Tribe of Florida was sworn in at the conference as the second member of the three member board. The third has not yet been appointed. Hope was appointed by President Bush earlier in the year.

The purpose of the meeting was for gaming tribes to discuss the newly-adopted law and familiarize themselves



Davis Presents Hope With Special Blanket

with the inter-workings of it.

N.I.G.A. has been working to define the regulations that will govern the commission. Qualls, who is a board member, felt that the meeting had a very positive effect towards getting the commission to understand the needs of the tribes and which issues are of the most importance concern-

ing the tribes in the gaming industry as a means of economic development.

Many tribes were concerned about the Potawatomis' upcoming Supreme Court case with the State of Oklahoma, knowing that a negative outcome will adversely affect all Indian tribes in

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MegaBingo brings big prizes into tribal bingo hall

Potawatomi Tribal Bingo has a new "leg up" on the local competition with a satellite bingo game called MegaBingo.

The MegaBingo network is made up of Indian bingo halls across the nation which simultaneously play high stakes bingo games.

MegaBingo was developed and is operated by Gamma International Ltd. The games are broadcast live via satellite from The Creek Nation's Tulsa Bingo, in Tulsa, Oklahoma, and currently reach more than 50 halls around the nation.

A player can purchase one of two card levels paying out a jackpot of either \$100,000 or \$500,000 per game. That's right — you can win a half of a million dollars at Potawatomi Tribal Bingo.

The tribe agreed to participate in the network and began broadcasting on August 10, 1990. In eight days, the first consolation winner from the tribe's hall emerged and to date six lucky players have managed to edge out the competition six times with consolation winners totaling \$30,000 in prize money paid out to Potawatomi Bingo players.

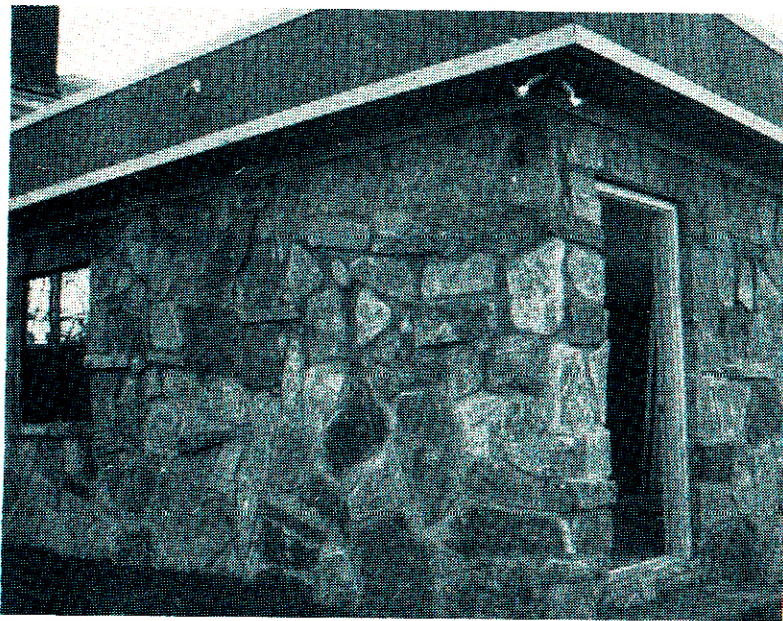
"We have had a lot of players who have only needed one number on their card to hit the jackpot," reported David Qualls, Director of Gaming for the tribe, noting that the night before this interview the hall had a player "set" for the big \$100,000 prize.

The tribe operates the MegaBingo sales on a split commission basis. All sales are divided up into an account where a prize reserve is held in order that the network always has the funds to pay out the jackpot winners. Gamma International went on-line with the game on February 17, 1989, and to date has had over 20 million dollars worth of winners on the network.

Qualls explained that it was a "matter of time" before the Potawatomi could boast of having one of the jackpot winners. "The MegaBingo game provides the tribe with a big gun in the battle of bingo competition."

Painstaking efforts are made to ensure MegaBingo's security and integrity. The Business Committee investigated the whole system and had Qualls go on-site to see the operation before the final decision was made to offer the game to the players of Potawatomi Tribal Bingo.

If any tribal members play bingo at any hall across the nation which plays MegaBingo, listen closely for the next winner from your bingo hall — Potawatomi Tribal Bingo.



New Police Department Headquarters Building

Finishing touches were recently put on the new tribal police department building built directly behind the administration building. The new building is just across from the former police headquarters building, which was judged in such bad shape that it will be torn down. The new building cost just under \$10,000, with

the tribe doing much of the work itself. The photo at left is an exterior view looking west. At right, you can barely see the old police department building through the right-hand window, and perhaps the corner of the Long Room through the left window.

Taylor wins seat in Oregon house by landslide

Astoria, Oregon - Jackie Taylor, Potawatomi tribal member and daughter of the late Bertha Self, honored elder at the June tribal council, has been elected to the Oregon House of Representatives in a landslide victory over her opponent.

"It was a tough, grueling campaign. I knew it was winnable, but was still somewhat surprised to win so resoundingly," said Mrs. Taylor.

Mrs. Taylor's opponent, an insurance salesman from Seaside, Oregon, had run in the 1988 race for the House seat and lost to then incumbent State Representative Tom Hanlon. "Since my opponent had greater name familiarity and a great deal more money available to him, it meant running a carefully planned and budgeted campaign. The emphasis was always positive; we did

not resort to negative campaigning, and I believe this made a difference," Mrs. Taylor said.

Jackie Taylor is the first Native American ever elected to the Oregon House of Representatives. She waged a difficult campaign during a period of months that included the failing health and loss of her mother.

New record set Thanksgiving night at bingo hall

Thanksgiving night 1990 was a night that the players of Potawatomi Tribal Bingo won't forget. It was the night that they set a new record for attendance. The capacity crowd of 897 players packed the house to play a free bingo session and take a chance of winning a brand new 1991 Hyundai Excel automobile that was to be given away that night.

Players were lined up five abreast from the front door of the

hall to the end of the parking lot 50 yards away to get a seat for the bingo game.

David Qualls, Director of Gaming, reported that every seat in the hall was filled and all the tables and chairs from the Title VI Center were used. "We had people sitting on the floor and playing on the tops of empty boxes that night," said Qualls.

Tribal Chairman John A. "Rocky" Barrett was on hand to call the car game which everyone came to play for. A regular player of both the bingo hall and the tribe's Fire Lake Golf Course, Rick Cole from Tecumseh, Oklahoma, won the car and was very excited. Barrett, along with Qualls and Committeeman Hilton Melot, made the presentation to the excited winner.

No one would think that a "free" bingo session would be a feasible effort for the hall but Qualls noted that the enterprise has a good night of revenue as well.

"These are the reasons that Potawatomi Bingo has become

one of the premier bingo halls in the nation," Qualls explained.

Unknown photo in last issue identified

The picture in the November HowNiKan was identified by three tribal members, James Arrasmith and Edith Arrasmith Clark of Tecumseh, and Jessie Robinson of Coweta. From left to right, Roscoe Arrasmith, Lillie Bostic (Bostick) Arrasmith, James Arrasmith and Frank (Jack) Arrasmith. They are descendants of Theresa LaFromboise.

Tribe receives four donations to HowNiKan

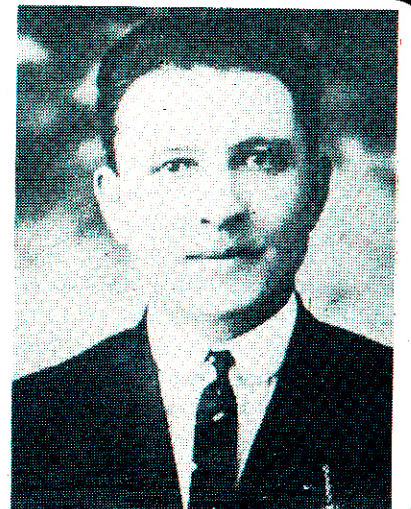
Alice M. Hall, Oklahoma - \$5
William J. and Dorothy Sweeney, Nevada - \$10
Marguerite D. Higbee, Michigan - \$10
Ottie Smith, Arkansas - \$1

Forest County (Wis.) Potawatomis to build high stakes bingo hall

Construction is expected to begin soon on a controversial \$2 million high stakes bingo hall in Menominee Valley (Wisconsin) that sponsors believe will do an estimated \$12 million in business its first year. Profits from the bingo hall — to be owned by the Forest County Potawatomi Tribe — will be split between the tribe, the Indian Community School, and project investors. Trust status of the Menominee Valley site and the old Concordia College site on the near west side which houses the Indian Community School, was granted to the Forest County Potawatomi Tribe in July after more than two years of consideration.

And who is this?

This month's mystery picture is of this fine looking gentleman. The photograph was found in the tribal archives with no identification. If you know who this is, please call Mary Farrell and let her know.



Applications being taken for Medical Development Program

The Robert Wood Johnson Foundation's Minority Medical Faculty Development Program offers four-year, postdoctoral research fellowships to minority physicians who have demonstrated superior academic and clinical skills and who are committed to careers in academic medicine and biomedical research.

Each of the Fellows selected (up to eight) will receive an annual stipend of up to \$50,000, complemented by a \$25,000 annual grant toward support of research activities. Each Fellow will study and conduct research under the supervision of a senior faculty member located at an academic center of biomedical research noted for the training of young faculty and pursuing lines of investigation that are of interest to the Fellow. Fellows will spend no less than 70 percent of their time in pursuit of research activities.

The Minority Medical Faculty Development Program seeks to increase the number of minority faculty who can encourage and foster the development of succeeding classes of minority physicians. At present, only 1,281 of the nation's 40,136 full-time medical faculty members are minorities, yet surveys have shown such faculty have an important influence on both the number and quality of minority students, who continue to be underrepresented in medical schools.

A distinguished National Advisory Committee will assist the Foundation with the program. Foundation support for the four-year fellowships will be provided initially for two years, with funding for the third and fourth years dependent upon review and recommendation by the National Advisory Committee. Also, the Committee has the option to recommend that the fourth year of support be used to assist the Fellow in his or her first year as a full-time medical faculty member.

To be eligible, applicants must be minority physicians who are U.S. citizens, have excelled in their education, are now completing or will have completed formal clinical training, are prepared to devote four consecutive years to research, and are committed to academic careers. Preference will be given to physicians who have recently completed their clinical training and are seeking advanced research training.

In the first phase of the selection process, the candidate will be asked to submit a completed application, including academic records, descriptions of research experience and interests, a summary of career objectives, and references. Based on a review of these materials, the National Advisory Committee will select a small group of applicants for interviews with members of the Committee. The intent of the interview is to enable the com-

mittee to assess applicants more fully, and the applicants to define their research interests and identify faculty mentors with whom they would like to arrange a fellowship. Mentors must be located in scientific institutions within the United States. Based on these interviews, finalists will be chosen.

If a finalist wishes, the National Advisory Committee will assist in contacting and making the necessary arrangements with prospective faculty mentors.

Once these linkages have been established, the finalists and their proposed mentors will submit research plans and a related budget for the fellowship period. The National Advisory Committee will review these submissions and make final recommendations to the Foundation. The volume of applications received prohibits critiques of unsuccessful submissions.

April 1, 1991: Deadline for request of application materials.

By April 30, 1991: Receipt of

completed applications.

July 1991: Interviews with National Advisory Committee and consultants in biomedical research.

January 1992: Official notification of Fellows.

Requests for applications and inquiries should be addressed to: Harold Amos, PhD, Program Director, Minority Medical Faculty Development Program, P.O. Box 446, Brookline, MA 02147, 617/732-1947.

Wayne Newton Gaming, Inc. to manage Indian bingo hall

Entertainer Wayne Newton's organization has signed a two-year contract to manage a \$1.4 million Indian bingo hall that's been closed for six months, according to the Reno Gazette.

Wayne Newton Gaming Inc., has agreed to manage a bingo hall operated by the Seneca-Cayuga tribe in far northeastern Oklahoma, said Sandra Hoy, Newton's director of marketing. The hall opened No. 16, but a grand opening ceremony, at which Newton will appear, is set for January. According to a story in the SN&R bingo publication, the Chumash Indians' hall in Santa Ynez, Calif. reopened as the Wayne Newton First American's High-Stake Bingo hall. Newton, who is part Cherokee and part Blackfoot Indian, operates the hall under a management contract. The magazine says other games sites are being looked at. "In addition to its own game schedule, the 1500-seat hall (at Santa Ynez) is used for charity games; one for Santa Ynez Hospital has such celebrity callers as Bo Derek and Bill Cosby."

Actress Kirstie Alley congratulates and welcomes drug-free students

(From a Narconon Chilocco New Life Center press release) — During Thanksgiving weekend Kirstie Alley, actress and international spokeswoman for the Narconon Chilocco New Life Center, hosted a Native American Feast at the Chilocco facility in northern Oklahoma. Alley personally congratulated recent drug-free graduates and welcomed new students to the program.

"There is nothing that can stop the 'War on Drugs' and I am thankful that there are individuals who are not afraid to stand up for something that saves lives," said Alley. "As a district judge recently stated, Oklahoma is 'woefully lacking' in drug rehabilitation programs. I am extremely happy to be here and to see new people beginning the Narconon program. This is the most effective drug rehabilitation program I have known. Anyone attempting to stop this activity can only be viewed as promoting drug addiction, plain and simple."

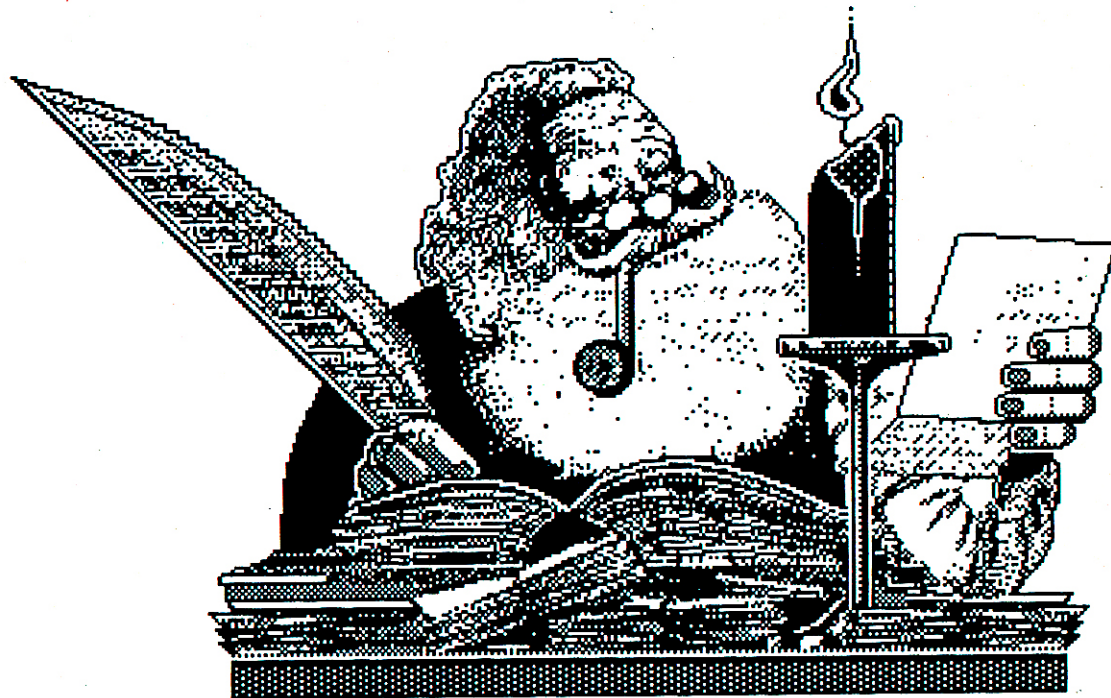
Alley, herself a Narconon graduate, went on to say, "This program salvaged my life and helped me begin my acting career. When I came to Los

Angeles in 1979 I went to Narconon's detoxification center. The difference was like night and day once I completed the program. I have never had the desire to take drugs since."

"It is a long term goal of mine, being from Wichita, Kansas, to help the Native American people because their children and communities have been devastated by drugs," stated Alley. "I grew up with an admiration for their culture and I am sensitive to their problems. The Chilocco branch especially helps Native Americans in this area and it must continue to do so."

Narconon is a drug free rehabilitation program developed by L. Ron Hubbard that utilizes a simple regimen of sauna, exercise and vitamins to rid the body and spirit of the harmful effects of drug residue. The Narconon program has been licensed and operating in California since 1974 as well as 11 countries outside the United States.

Narconon Chilocco is located on 167 acres of sovereign Indian land on the site of the former Chilocco Indian Agricultural School.



We want to wish all of the Potawatomi Tribal members a Merry Christmas and a Happy New Year

*In Town For Holidays?
Come By*

FCB THE FIRST OKLAHOMA BANK

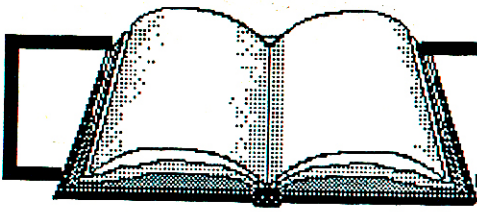
130 E. MACARTHUR - SHAWNEE, OK 74001, 213-0030



N.A. Member F.D.I.C.

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For the record...

Business Committee Minutes - October 11, 1990

Present: Chairman John A. Barrett, Vice-Chairman Linda Capps, Secretary Treasurer Bob Davis, Committeeman Hilton Melot, Accounting Director Carolyn Sullivan, Tribal Rolls Director Mary Farrell, Grievance Committee members Jerry Motley, Jo Ann Johnson, CHR Director Joyce Abel, Credit Program Director Ed Herndon, John Dunham, Bill Branscum and Charles Williams. Committeeman Francis Levier absent.

Chairman Barrett called the meeting to order at 6:40 p.m.

Joyce Abel gave a presentation on the Citizen Band Pharmacy. After consideration of the pharmacy program, John Barrett moved to approve use of existing funds for the pharmacy program with John Dunham as the pharmacist at \$20.00 an hour; Hilton Melot seconded. Passed 4 in favor, 0 opposed, 1 absent. Hilton Melot moved to approve the Business Committee as the Pharmacy Board; Linda Capps seconded. Passed 4 in favor, 0 opposed, 1 absent.

Ed Herndon gave a presentation on the Credit Program. John Barrett moved to approve Resolution #91-31 authorizing full retrocession of the Citizen Band Potawatomi Indian Tribe of Oklahoma Credit and Finance Contract #CTB08331889 821, including the \$1,000 contract amount, effective January 1, 1991; Bob Davis seconded. Passed 4 in favor, 0 opposing, 1 absent.

Presentation made by Ed Herndon concerning the replacement of the telephone system. It was determined to continue with the existing system.

Presentation by Bill Branscum and Charles Williams concerning a Tribal business venture. The Business Committee decided to take it under consideration.

Bob Davis moved to approve Resolution #91-20 enrolling 25 descendant applicants; Hilton Melot seconded. Passed 4 in favor, 0 opposed, 1 absent.

John Barrett moved to approve Resolution #91-21 enrolling 25 descendant applicants;

Hilton Melot seconded. Passed 4 in favor, 0 opposed, 1 absent.

Linda Capps moved to approve Resolution #91-22 enrolling 27 descendant applicants; Bob Davis seconded. Passed 4 in favor, 0 opposed, 1 absent.

Bob Davis moved to approve Resolution #91-23 enrolling 23 descendant applicants; John Barrett seconded. Passed 4 in favor, 0 opposed, 1 absent.

Hilton Melot moved to approve Resolution #91-24 enrolling 25 descendant applicants; Linda Capps seconded. Passed in favor, 0 opposed, 1 absent.

Linda Capps moved to approve Resolution #91-25 enrolling 22 descendant applicants; Bob Davis seconded. Passed 4 in favor, 0 opposed, 1 absent.

Linda Capps moved to approve Resolution #91-26 enrolling 24 descendant applicants; Bob Davis seconded. Passed 4 in favor, 0 opposed, 1 absent.

John Barrett moved to approve Resolution #91-27 enrolling 26 descendant applicants; Bob Davis seconded. Passed 4 in favor, 0 opposed, 1 absent.

Hilton Melot moved to approve with one correction, Resolution #91-28 enrolling 24 descendant applicants; Linda Capps seconded. Passed 4 in favor, 0 opposed, 1 absent.

Bob Davis moved to approve Resolution #91-29 enrolling 12 descendant applicants; John Barrett seconded. Passed 4 in favor, 0 opposed, 1 absent.

Bob Davis moved to approve #92-30 enrolling 17 tribal members eligible for enrollment under previous blood quantum guidelines; Linda Capps seconded. Passed 4 in favor, 0 opposed, 1 absent.

John Barrett moved to approve construction of a new building to house the Citizen Band Tribal Police at a cost of \$10,000.00; Bob Davis seconded. Passed 4 in favor, 0 opposed, 1 absent.

Meeting adjourned at 9:00 p.m.



A Potawatomi welcome to these new members

Allison, Lyne' Suzan
Anderson II, Clinton Thomas
Anderson, Alyssa Leigh
Anderson, Heather Renee
Anderson, Shawna Nichole
Bazhaw, Robert Walter
Bazhaw, Ronald Henry
Beasley, William Bryan
Boling, Eric Jay
Boling, Jessica Lynn
Brittain, Pamela Kelley
Bruner, Brandon Joe
Bruner, Jacob Edward
Bruner, Katina Fawn
Bruno, Joshua Lee
Burkett, Linsey Rachelle
Burkett, Loreann Rane
Coats, Gregory Bennett
Coats, Leigh Michele
Coats, Sara Elizabeth
Cook, Christian Rachelle
Covey, Dallas Frie

Covey, Miriah Grace
Devader, Jessica Ann
Devader, Joshua David
Field, Jeremy Austin
Field, Joshua Emery
Goodin III, Jim Riley
Goodin, Cassandra Lou
Greenwalt, Mark DeLayne
Greenwalt, Steven Lee
Grimes, Rebecca Ann
Grimes, Robert Lee
Grimes, Stephen Jay
Hathcock, Lowell Kevin
Hearn, Johnnie Ross
Hearn, Nancy Rebecca
Hearn, Sonya Faye Burgett
Hocker, Amy Dawn Smith
Holliday, Daniel Knox
Hudson, Candidia Eileen
Hudson, Jeremy Mark
Hulett, Amber Dawn
Hulett, Charles Lloyd

Hulett, Jason Kyle
Hulett, John Wesley
Hulett, Mary Ellen
Hunter, Jeffrey Kyle
Jackson, Lora Kathleen Allison
Jenkins, Cara Lynne
Jenkins, Shanna Leigh
Johnson, Bradley Thomas
Kime, Bradley Dean
Kime, Deana Kay
Kinsworthy, Johna LeAnn
Koch, Connie Louise Burleson
Koch, Kyle Albert
Kupiec, Emily Suzanne
Laird, Shalyn Lea
Lamey, Matthew Walter
Laughlin, Jay Allen
Lerma, Augustus Cheyenne
Lerma, DeLrena Amayi
Lerma, Joy Louise Roberts
Lewis, Audrey Lee

Lewis, Cheri Dawn Hamilton
Lewis, Susan Zoa
Maples, Zachary William
Mason, Amy Elizabeth
Mason, Lindsey Leah
Mathes, Daniel Nathan
Mathes, Joshua James
Mercer, Caroline Renee
Moll, Christopher Michael
Moll, Michael Forest
Morley, Bronson Nathaniel
Morley, Shelley Ann Cossey
Motley, William Tyler Wayne
Navarre, Ashlee Lyn
Navarre, Caleb Michael
Navarre, Chelsie Diane
Navarre, Spencer Fay
Pecotte, Rachel Lea
Peltier, Tina Ranae
Ridge, Clay Matthew
Roberts, Elexa Dawn

Roberts, Jr., David Clark
Rowe, Stephen Oren
Rowe, Tara Noel
Schencks, Joshua William
Schmidt, Josie Lorraine
Scoggins, Shana Lyn
Smith, Evan Taylor
Staller, Angela Rebecca
Stone, Ronald Scott
Stone, Warren Gregory
Straus, Audrey Jane
Stubbs, Curtis DeWayne
Swopes, Alisha LaDonna
Swopes, Thomas Keith
Tilschner, Shashona Fay
Walker, Jordan David
West, Vickie Diane Peltier
Weurdig, Dawn Raichelle
Weurdig, Joseph Mikell
Williams, Wendy Marie Bartley
Wise, Reid Stanley

Lujan to form task force to study BIA restructuring

(From *Indian News*, Nov. 16, 1990) — Assistant Secretary for Indian Affairs Eddie Brown said this week that Interior Secretary Manuel Lujan will form a Task Force consisting of representatives from the Bureau of Indian Affairs (BIA), Indian tribal governments, and the Department of the Interior, to review recent proposals to restructure the BIA.

Creation of the Task Force by the Secretary came about as a result of language in Interior's FY 1991 appropriations bill that prohibited the use of funds for preparation of a reprogramming proposal to reorganize the Bureau until a Task Force reviewed proposals and reported to the Committee on Appropriations "regarding consultation and a review of the proposal."

Brown has asked BIA area directors to work with tribal chairmen in their areas to develop a list of tribal government nominees to serve on the Task Force. Selections will be made from the Bureau and the Department to also serve on the Task Force. Brown said that final selections for the Task Force will be made by January 1, 1991.

Brown told *Indian News* that he hopes the Task Force can conduct its review and present a report prior to the time that Congress begins its fiscal year 1992

budget hearings. "We would hope that we will have the time to respond to the comments and/or recommendations received as a result of the consultation process prior to testifying before Congressional Committees on our FY '92 budget," Brown said.

Consultation with tribal leaders on a reorganization of the Bureau to improve management capabilities and make the structure more responsive to tribal needs, has been ongoing since first presented by Lujan and Brown at a national tribal leaders conference in Albuquerque, N.M. Sept. 28. San Diego was the first stop on a nine-stop consultation tour Brown began on Oct. 17. Other sessions were held in Portland, Anchorage, Albuquerque, Oklahoma City, Rapid City, and Minneapolis. In addition, area directors have been meeting individually with tribes to talk about what a restructured BIA would look like, how it would function, and how it could be more effective for tribal governments. A meeting of tribal leaders in Phoenix Nov. 19, and Nov. 30 in Nashville, Tenn. for BIA's eastern area will round out Brown's travels on the present round of consultation.

FROM THE CHAIRMAN

By John A. Barrett Jr.

Bourzho Nicon (Hello, my friends),

The Christmas season is a celebration of the birth of Christ. It is also a time when we celebrate the promise of a new year to come. As Native Americans we also celebrate the gathering of family and the sharing of gifts and food that comes with the holidays. This is a time for tradition, for "going home," for reminiscing.

In the old days, this was also the time, with the fall harvest stored and preparations for winter done, that the old people gathered the family around the fire and

told stories and sang songs that passed on the history and wisdom of the ages to the young. With no television or radio, this was their entertainment. The young would look forward to these times of closeness and the old would realize their value to the family once again.

This is a tradition that should not be lost. Please make this Christmas season one in which a special time is set aside to hear a story from the oldest in the family. Turn off the TV. Turn down the music. Ask grandma, grandpa, uncle, aunt, mom, or dad to tell you about the Christmas after you were born. Then about the Christmas they most remember as a child. Then about the stories they heard from their elders. Go into the storytelling easy. If the teller is not used to doing it, coax them along with questions. But get them to tell you. These memories will be the greatest gifts of the season.

If you are the storyteller, now is your chance to tell your version of how it all happened. This is your opportunity to make a lasting memory of your feelings and impressions of past events. All of your past went into who you are now. It is vital that the young in your family have the benefit of your experience. The stories you tell them this Christmas are the stories they will tell their children after you are gone.

Wouldn't you love to have a tape of your loved ones who are gone to play for your grandchildren? Wouldn't it be fascinating to play a recording of your greatgrandparents? Please do it this holiday season. Tribe is family.

We ask for your prayers for the Tribe and for Michael Minnis who appears before the United States Supreme Court on Jan. 7 to speak for the Citizen Potawatomi in our suit to protect us from the Oklahoma Tax Commission. Merry Christmas to all of you from all of us.

Megwetch.

Navajos elect first ever president, vice president

Window Rock, Ariz. — The Navajo People made monumental history November 20 when they elected the first ever President and Vice President of the Navajo Nation.

Peterson Zah and Marshall Plummer were chosen by a majority of the Navajo voters to lead them during the early 1990s in a tribal election that finally took place after much adversity and speculation.

According to figures supplied by the Navajo Election Office late November 20, the Zah-Plummer ticket finished first in the general election voting with an unofficial count of 23,311 votes, followed

by Navajo Interim President Leonard Haskie and his running mate Steve Darden with 16,354 votes.

Finishing in third place was the write-in team of George Lee and Andrew Tully with 11,407 votes followed by write-in candidates Cecil Largo and Collier Greyhat with 59 votes.

Out of a total of 51,131 votes cast on November 20th with 109 chapters reporting, Zah-Plummer finished with 46 percent of the total votes, Haskie-Darden finished with 33 percent, Lee-Tully finished with 22 percent and Largo-Greyhat finished with less than one percent.



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New Colors!

"Tribal Seal"

Better Quality!

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Youth (S-L)\$7.50
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★ NEW ITEMS ★

People of the Fire Mugs

\$3⁵⁰ or 4 for \$12

Foam Can Coolers **\$2⁴⁰**

Citizen Band Potawatomi

License Plates - \$4.50

New! Potawatomi Seal Suncatchers **\$18⁰⁰**

Native American **\$2⁵⁰**
1991 Calendars

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Special guests at the luncheon were Grievance Committee member Gene Bruno, left, and Tribal Secretary-Treasurer and administrator Bob Davis

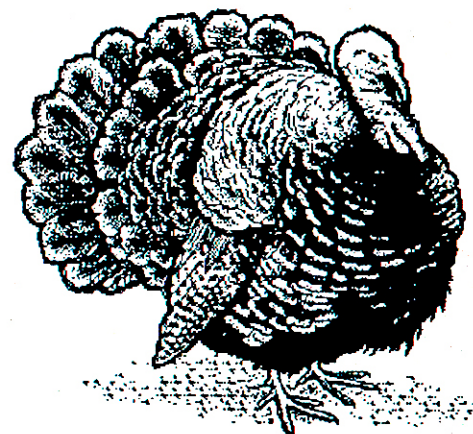
Annual Title VI Thanksgiving Dinner

Tuesday, November 20

Potawatomi Elders & Staff



Lynda Poe, left, Title VI Coordinator helps with drawings for prizes



Tribal employees joined elders for Thanksgiving dinner.



Everyone contributed to the dinner by bringing a special dish.



In your opinion ...

Trail of Death marker placed in Illinois is only beginning

Dear HowNiKan Editor:

I noticed that you published the article from South Bend Tribune about the historical marker placed for Five Medals. Good!

I am enclosing the news articles about the placing of a historical marker for the Trail of Death camp at Danville, Ill., last June 12. It was paid for by the Society of Indian Lore of Danville, Linda Steves-treasurer, 420 Love St., Danville, IL 61832. Members include Paul Quick, a Cherokee who made the stone hatchet marker; Hugo Zeiter, Hubert Powell, Charyl Lawrence, Fay and Tom Lily, Steve and Debbie Zorb. Zorb is a Potawatomi.

This is part of our campaign to get historical markers placed at every campsite on the Trail of Death from Indiana to Kansas. Dr. George Godfrey, 102 Magnolia Drive, Box 221, Villa Grove, IL 61956 (a member of your Citizen Band) is spearheading the campaign in Illinois. He has found a Boy Scout, Andy Chase,

who is taking on the project of erecting a Trail of Death marker at Sidney, IL. This will be his Eagle Scout project and will be completed next spring.

We want to get the Trail of Death declared a Regional Historic Trail, similar to the recognition given to the Trail of Tears. This will involve the four states through which it passed: Indiana, Illinois, Missouri and Kansas.

We need someone to spearhead the drive in Missouri and Kansas. Any volunteers out there? If so, please write to me.

Thank you.

Yours truly,

Shirley Willard, President
Fulton County Historical
Society, Inc.
Rt. 3, Box 89
Rochester, IN 46975

Editor's Note: The article at right is the one sent by Willard for your information.

Potawatomi Trail of Death remembered

By Bahbra Boykin
Commercial-News Staff
Writer
Danville, Illinois

The two-ton piece of limestone, chiseled to resemble a huge tomahawk head marks a monument of misery.

Miserable is the memory of the 1838 Potawatomi Indian "Trail of Death." But the monument, dedicated Saturday in Ellsworth Park, lends respect to the Indians plight, said George Godfrey of Arthur.

Godfrey, attending a ceremony to dedicate the monument laid June 11, said he was surprised to realize the trail crosses through Vermilion and Champaign County. The Society of Indian Lore in Danville dedicated the monument located at the west end of the foot bridge over the North Fork River.

"All of this started two and a half years ago," he said. "I knew the Potawatomi ancestry. But I didn't know the trail came through here."

Godfrey stood in red ceremonial garb and tan head wrap addressing the nearly 30 people gathered at the dedication. He led the 1988 "Trail of Death" re-

enactment through the state.

More than 850 Potawatomi Indian camped at the North Fork close to Ellsworth Park around Sept. 16, 1838. They were driven in a forced march led by white soldiers from their homes in north Indiana to reservations in Kansas.

Speaking to the crowd in Native American language, Father Georges Mathieu, of Eau Claire, Wis. then greeted the throng in English. A Potawatomi chief and Catholic priest, Mathieu said at 79, he is among the oldest of Native American priests. Godfrey bestowed on him the honorary title of grandfather.

His clothing, he said, was symbolic of his ancestry. The Potawatomi nation was located around Lake Michigan, from Wisconsin to Chicago. The moccasins worn around his neck represents the dark blue waters of Lake Michigan, the white light or land of God, light blue for rivers flowing from streams such as the Vermilion to Lake Michigan and a bird that whites referred to as the Thunderbird, he said.

"It's worn over the heart that the great spirit of God prevent your lips from disagreeing with your heart."

Father Mathieu then used tobacco as sacrament to dedicate the monument. Tobacco, he said, is a sacred element of the earth. As he faced east he called upon the spirit to accept his blessing. "We ask also a heart to appreciate them, he said.

Facing south he asked for a blessing of weather and crops. From the west he blessed the sun that climaxes the beautiful day and from the north he blessed the snow that covers land and protects crops.

The limestone monument explains to visitors what the "Trail of Death" was and read, "In 1838 the Northern Potawatomi tribes and many Indians were forcibly relocated to Eastern Kansas." The first point of encampment in Illinois on the march westward was near the North Fork River in Danville.

This monument is to commemorate the hardships, deaths and humiliation these people suffered during their forced passage. We salute their courage. It is in their memory we make this dedication."

Letters from tribal members identify pictures, seek help

Dear Ms. Farrell,

When my mother got her latest HowNiKan she immediately recognized the men in the picture you published (in the October issue). The one on the right is her father, John Anderson, Jr. She says the one in the middle is Thomas Anderson and the one on the left is Charles Anderson. They are the three sons of John Anderson, Sr. She has no idea who the ladies in the car picture are since they didn't have cars when she lived in Shawnee.

My mother is Elizabeth Anderson Kremenak and had her 95th birthday November 25. This is the first time I have seen a picture of Tom Anderson. I do not know of any descendants of Tom and none have ever attended any of the Anderson family reunions held at the PowWow the past four years.

I am enclosing copies of some old photos of the Anderson family you might like. If you compare the photo you published to one I am enclosing it is not hard to recognize John Jr. and Charles Anderson.

I also have photos of Mrs. John Anderson, Sr. and the first log cabin John Sr. built when they first came to Oklahoma and settled close to Wanette. I don't have copies of these.

Yours truly,

John Kremenak
Lewisville, TX

(Editor's Note: Unfortunately, the photocopies of the fascinating pictures Mr. Kremenak sent were not suitable for reproduction.)

Reader enjoys St. Mary's diary articles

HowNiKan:

I am sending you my son's change of address so he can start receiving the HowNiKan again.

Would you please send my son whatever forms or information he needs for registering his 3 daughters who are eligible for membership in the Citizen Band Potawatomi Tribe.

I particularly appreciate Father Gaillard's diary of the St. Mary's Mission being reproduced in your paper. My husband's ancestors played a prominent role and I am preserving these issues for my children.

Sincerely,

Mrs. Homer Higbee

More photo i.d.'s
HowNiKan:

In regard to the picture in Paper Vol. 12, No. 10 dated Oct. 1990.

The picture of the three men on the front page are relatives of

mine.

The man on the right is my father, John Anderson, Jr. The middle man is my uncle, Tom Anderson. The man on the left is my uncle, Charles Anderson, making the three men.

John Anderson, Jr. was the farmer at the Indian school; he was injured when plowing in the orchard and the injury caused his death.

I was about 13 years old when he died. I am now 95 years old. My mother, Sophi Anderson, was a matron at the Indian school for 20 years, where I grew up.

Tom Anderson moved to Tulsa, Oklahoma and worked in the oil fields.

Charles Anderson moved to Kansas to the Potawatomi settlement. Charles gave land for a school house (Valley View) about three miles west of Shawnee.

My maiden name was Mary Elizabeth Anderson. I married Frank Kremenak. I went to the Indian school until 6 years old, then to school in Shawnee. Later to college at Ada, Oklahoma. I now reside at Bethesda Care Center, Toledo, Iowa.

Sincerely,

Elizabeth Kremenak

P.O. I taught school in Shawnee, Oklahoma after college.

Family research help sought

Dear Editor,

I hope you will be able to publish the following letter in the HowNiKan. Thank you.

I am researching the family tree of my wife, Judith Stewart. Judith's great-grandparents were David Bostick (?-1898) and Mary Hardin (1847-1916). Mary was the daughter of Allen Hardin (?-1851) and Therese La Framboise (1821-1914). Therese also had two other husbands: Thomas Watkins (?-1857) and Madore (Medart) Beaubien (1809-1878) Therese

was the daughter of Chief Joseph La Framboise (1798-1867) and Therese?

I would be very grateful for any help in obtaining more information about any of these people, their families or ancestors. I would also be interested in exchanging information with others who are interest in these families.

Best wishes,

Don Gentner
483 Addison Avenue
Palo Alto, CA 94301

*The Business Committee
and Staff of the
Citizen Band Potawatomi Tribe
Extend Best Wishes For
A Joyous Holiday Season
to the
People Of The Place
Of The Fire*

ST. MARYS

By Father Maurice Gailland

*Diary Of The Potawatomie Mission
Of St. Marys On The Lake*

1850

January 1:

The Feast of the Circumcision. We received the usual greetings.

January 2-3-4-5:

There is nothing new. Father Hoecken has been absent for four days. We heard the confessions of the girls.

January 6:

The Feast of the Epiphany. There was Mass without singing, and a sermon in Potawatomie. In the evening there was benediction with a sermon in French.

January 7:

There was Mass, class, and catechism class. There was a heavy snow. An Indian by the name of Natchinnene left our school.

January 8-9-10-11:

Everything is as usual.

January 12-13-14-15:

Everything is as usual.

January 16-17-18-19:

Everything is as usual. On the seventeenth, eighteenth, and nineteenth, we made the tridium for the renovation of vows.

January 20:

The Feast of the Holy Name of Jesus. We renewed our vows. Everything is as ordinary.

January 22:

The first Holy Communion for the Indian children was held today.

January 23-26:

Nothing unusual.

Chapter II

LETTER OF FATHER GAILLAND TO FATHER W.H. HILL ON THE HISTORY OF THE POTTOWATTMIES

1850

"Although on the northern side of the Kansas, where the mission had been located, the soil was richer, less broken and better timbered, yet we could not prevail on some Indians to come and live at St. Mary's. Some said the ground was too low and therefore subject to inundations; others, that there was not timber enough to supply the wants of all; some pretended they could not afford to lose the improvements already made on the spot where they had first 'squatted.' But this was only a pretext to hide their cowardice; the true reason of it was the fear of the wild Indians, of the Pawnees principally and of the Sioux.¹ They thought St. Mary's was too much exposed to the insursions of those barbarians. Nearly the half of our neophytes refused to come over the Kansas. In order therefore to keep up their faith and piety we built chapels in their respective villages; one in the mission village of St. Joseph, near the Baptist mission, the other on Mission Creek, which was dedicated to our Lady of the Seven Sorrows.²

1851

This year shall be forever memorable in the annals of St. Mary's. The Holy See decreed to appoint a Vicar-Apostolic for that vast region, which lies east of the Rocky Mountains to the Mississippi River. Rev. Fr. J. B. Miege, S. J., was selected for that arduous work.³ The new prelate was consecrated in St. Xavier's Church, St. Louis, on the 25th of March, 1851. The new Bishop was invited to come and fix his



Old Copy Of Immaculate Conception Cathedral At St. Mary's Mission

residence in St. Mary's, as that mission was older and had more Catholics than any other place in the Vicariate. The Bishop willingly accepted the invitation. We prepared for his reception. At last, on the 24th of May he arrived at St. Mary's. An Italian Father, F. Ponsiglione, destined for the Osage mission, accompanied him, as also a lay brother.⁴ The Fathers of St. Mary's, with a number of Indians went in procession to meet him the distance of a mile, and conducted him to the church. It was too late in the evening to perform the solemn reception; it was postponed to the next day. Early in the morning of the 25th, the Indians, men and women, filled our mission yard, and were very anxious to show their high consideration for the great Black-gown. The women were on foot, carrying on their shoulders their squealing babies, wrapped up in red, green or blue blankets. The men were on horseback. At the fixed time the procession began towards the church, headed by the choir-boys, followed by the scolytes and clergymen, with the Bishop. The Indians in their cavalcade by quick and precise evolutions representing a variety of figures, displayed a grand and attractive spectacle. The singing of the choir, the frequent discharge of musketry by the soldiers, the modesty and piety of the neophytes added to the solemnity of the ceremony.

But, in this world, it seems, sorrow must tread on the heels of joy. We had hardly rejoiced at the arrival of our Bishop, when we had to weep over the melancholy death of our beloved missionary, F. Christian Hoecken.⁵ He had left for St. Louis, to accompany F. de Smet on his journey to the Rocky Mountains. On the third or fourth day of navigation on a steamer bound for the Yellowstone, the cholera broke out on the boat, and in a short time it had laid low eleven victims. F.; Christian ministered to the sick day

and night, until at last he was attacked himself and fell a victim of charity, expiring in the arms of his friend, F. de Smet. He was a native of Holland and had spent over fifteen years among the Indians, whose language he spoke admirably well. It would be difficult to find a priest as zealous for the salvation of souls, as forgetful of self and as pious. He was particularly devoted to the poor and the sick, and his delight was to be with them. Although exhausted with fatigues and weakened by many infirmities, he always recited the divine office kneeling before the Blessed Sacrament. And whenever he held the Sacred Host for Communion or Benediction, his face brewed with an uncontrollable joy. One of the Fathers of St. Mary's went immediately to St. Joseph's to carry than melancholy news. In order to test at the same time the affection of the Indians for the deceased, at the end of the Mass, having simply announced F. Hoecken's death, he told the chief of the village to address a few words to the people. Immediately Joseph Mechkomie arose, and with a gravity dignified by the circumstances, said: "My fellow Christians: We have sustained a great loss in F. Hoecken, we lose a father, a protector, that for so many years tended our sick, fed our poor, watched over all of us. F. Hoecken is dead, and we hope gone to his everlasting reward. Let us shed no idle tears. The love, the respect we had for F. Hoecken let us transfer to his successor here present. He is sent by the same Lord, invested with the same power, preaches the same doctrine. The man is changed, not the authority, nor the doctrine of truth."⁶

During the summer we had the visit of Major Fitzpatrick, Agent of the Cheyennes and Arrapahoes, who took to Washington a delegation of the most distinguished Indians of various tribes, to inspire them

with fear and respect for the great American nation.⁷ They were extremely pleased with the reception; in return they gave us wild songs, dances, delivered speeches each in his own dialect. They greatly admired the morality and industry of the Pottawatomies. "We go to Washington," they said, "We will tell our Great Father to send us the same Black-gown, that are among the Pottawatomies, to do among us what they are doing at St. Mary's."

1852

The present year was very calamitous to the mission. Two contagious disease successively visited us and decimated our neophytes. First, towards the end of December, 1851, the small-pox broke out in our village and raged for two month, carrying away one, two, three and even five victims every day. In some families five died in a few days. So great was the number of the sick that some days one could not find anybody to dig the graves or to make the coffins.⁸ Then in the summer time, the measles took away the children whom the small-pox had spared.

At last, the long and continual dread of the Pawnees came to an end. From the very day they settled at St. Mary's our neophytes never spent one night in peace; they were repeatedly startled by some alarming news of the coming of the Pawnees, and indeed the Pawnees did come several times and stole horses, until they were finally pursued and chastised by our Indians. This chastisement brought them to a sober mind, they concluded to make peace with the Pottawatomies. They came therefore to the number of two or three hundred, and smoked the calumet of peace with them. Thus ended the war between the two nations, kindled by the treachery of cowardly Kaws.⁹

Continued on page 9

ST. MARYS

By Father Maurice Gailland

*Diary Of The Pottawatomie Mission
Of St. Marys On The Lake
Continued from page 8*

1853

The emigrants to California, that went across this vast Indian country, had given a favorable description of its riches and beauty, that there was a general disposition in the neighboring States to give it opened to the whites for colonization. It seems that some half-breed vandots were put up to agitate that question before the American People: they organized a kind of mock-government, and begged the Government in Washington to receive them into the Union. With that prospect in view General Snyppenny, a Commissioner of Indian Affairs at Washington, came up to St. Mary's to examine what were the dispositions of the Pottowattomies.¹⁰ He had them assembled, and having communicated to them the future policy of the Government in regard to the settlement of this hitherto inaccessible desert, he asked whether they would like to have their land divided and become citizens, or to exchange this country for another of their own choice. The Chiefs replied that they

were not ready as yet to answer that question; and it would take some time, before they would have matured an answer.

1854

In the beginning of March, Bishop Miege returned from Home, where he had been sent to assist at the General Congregation, which elected Rev. F. Beckx General of the Society of Jesus.¹¹ He brought fine presents to our poor cathedral: an organ, a painting of the Immaculate Conception, vestments, a chalice, an ostensorium. This year we had flourishing schools of eighty pupils. The Commander of Fort Riley invited us to visit the garrison; we complied with his wishes.¹² One of the Fathers had the celebration of divine service every month for the soldiers.

At last a radical change is coming for all the Indian tribes of this country; Congress has organized two territories in their midst, Nebraska and Kansas. This vast region is now open to the whites for settlement. The Indians will have finally to

become citizens and disappear.¹³

1855

This year the Pottowattomie mission assisted other houses of the province of Missouri, where assistance was needed. We have to the Novitiate of Florissant two thousand dollars, and to the Osage mission five hundred dollars. The present year is again a year of calamities: we had to endure the horrors of famine, pestilence and war. In the first place the great drought of 1854 having completely ruined the crops, many people were reduced to the last degree of destitution, the Indians especially, who are so improvident. They subsisted on their scanty small game and on the little help they received from the relief committees. We shall ever be thankful to Generals Pomeroy and Lane, as also to Mr. Collamer, Mayor of Lawrence, for their liberality.¹⁴ The cholera did havoc also among our people.¹⁵ But the worst of all the calamities was the civil war which broke out on account of slavery. The war was first confined to

Kansas, but such was the agitation of minds throughout all the States, that it was easy to predict it would become general.¹⁶ Some wanted to take up arms in defence of the South. We advised them to be on their guard and not to side with any party. When the Government shall call upon your help, we added, then you shall have an ample opportunity to declare your fidelity. They obeyed, though with reluctance; they remained neutral for two years, and then, at the call of the Government, one hundred young men enlisted for the service of the United States.

1856

The Winnebagoes sent a delegation to the Pottowattomies from Minnesota, begging to be received into their reservation: the place where they were located was untenable; they were surrounded by implacable enemies. The Pottowattomies received them kindly: but on account of the absence of the principal Chiefs they could give no decisive answer; they requested them to come the next year to present their petition.¹⁷

Footnotes

¹The fear of the Pawnee Indians dates back to July, 1848, when a group of Potawatomes joined some Kansa, Sac and Chickapoo Indians in their hunt for buffaloes. This group of some Pawnee Indians encamped on the Big Blue River near the Rocky Ford. The Pawnees sent a messenger offering the tokens of peace. Their offer was accepted, but one Kansa Indian remembering an old grudge he held against the Pawnees, fired and killed the Pawnee messenger. The Pawnees accepted this act as a declaration of War. The war was sounded by the Pawnees and battle ensued for several hours. Finally the Pawnees were driven off, but their anger and thirst for revenge were not quenched. For some months they made raids on the Potawatomes. The news of a Pawnee attack kept the Indians of the south side of the river. "Indeed the terror of the Pawnees so unnerved the Pottawatomes that one night in 1852, upon a false rumor that the enemy was coming, the whole population about St. Mary's stampeded into the house of the Fathers so that there were scarcely room to stand, much less move about." O'Connor, *op. cit.*, p. 88.

²Through the courtesy of Mr. Erle S. Francis, Attorney-at-law, Topeka, Kansas, we have the following data concerning the location and description of the Baptist and Catholic mission near Topeka: "The first Baptist Mission in the county was situated on the northwest quarter of Section 8, Township 11, Range 15. Some of the remains of this old mission are yet to be seen. The old story building he (Dr. Perkins) erected, 40 feet by 80 feet, is now being used as a stable and that first mission seems to have been established in the spring of 1848.

The Catholic mission was north of this Baptist Mission. It was located on the Northwest quarter of Section 29, Township 11, Range 15 about three miles west of one mile north of what is now Sixth Street and Gage Blvd. in Topeka, Kansas." Francis to Burke, January 12, 1851.

Through the courtesy of Stephen Negahuquet of Crowsdale, Oklahoma, we have the following description and location of the mission of Our Lady of the Seven Sorrows: "The Church of Our Lady of Sorrows on Mission Creek was in Shawnee County, Kansas, nearly due West from Topeka, about 12 or 13 miles. It was a little South, about 3 miles or less, not far from the mouth of Mission Creek. A creek called Blacksmith East of the Chapel or church ran into Mission Creek between the Church place and the mouth of the said Mission Creek." Negahuquet to O'Connor, May 21, 1924.

³Father Garraghan gives the following sketch of Father Miege. "John Baptist Miege, a native of La Poret in Savoy, now only thirty-six years of age, had arrived in America in

June, 1848, with Father Behren's party of exiled Jesuits of the province of Upper Germany. He was himself a member of the province of Turin and his objection coming to the new world was to labor among the Indians of the Oregon Mission. But his hopes in this direction were not to be realized though he was assigned in 1849 to a projected Sioux mission that was never set on foot. As things turned out, his actual duties in the vice-province became those of professor of moral theology in the seminary opened at Florissant to meet the needs of the refugee German scholastics domiciled in the Missouri Vice-province in 1849. Later he was at St. Louis University where he took his turn with their members of the staff as perfect or supervisor of the large study hall of the institution. Here in St. Louis on October 20, 1850, he received the brief of Pius IX under date of July 23 of the same year appointing him Vicar-apostolic of the Indian Territory." Garraghan, *op. cit.*, II, 637.

⁴Father Paul Mary Ponsiglione drew up a brief autobiographical sketch in which we glean the following account of his life: "I was born on the 11th of February, 1818, in the city of Cherasco, 20 miles south of Turin, Italy ... When I was 10 years old I entered on a regular course of education in the best college our Society had in Italy, first in the city of Vevara, next in that of Torina. In the University of this city I was graduated. On the 27th of February, 1839, I withdrew to the Novitiate of our Society in the city of Chieri not far from Torina. Having taken my first religious vows, I was employed in a stud(y)ing and teaching and I was acting as Vice-minister in our College of Geneva (Genoa) at the breaking (out) of the Revolution of 1849.

... I went to S. Andrew's house (San Andrea) to prepare with several other scholastics to receive ordination. In fact, on the 25th of March, 1848, I with my companions had the happiness of being consecrated Priests.

Sometime in the fall of 1847 being in Geneva (Genoa) I met with Rev. Father Anthony Klet, Superior of the Missouri Province, then on his way to Rome. The Father having asked me whether I would have any objection to come with him to St. Louis, Missouri, my reply was, I had none. In less than a month Father A. Klet notified me that Very Rev. Father General had destined me for the Missouri Mission.

... For a little over two years I was detained partly in Missouri and partly in Kentucky. In March, 1851, I left with Rt. Rev. Bishop Miege for the Indian Territory Far West. From that time till December 12, 1891, I have been dealing with the wildest of Indians you can from Fremont Pick

(Peak) in Wyoming to Mount Scott near Fort Sill in the Indian Territory and I feel proud to say that I was well treated by all of them. Ponsiglione Papers, (Unpublished: Archives of Missouri Province, St. Louis, Mo.), see Garraghan, *op. cit.*, II, 591-592.

Actually two lay-brothers accompanied the Bishop's party. They were Brother Sebastian Schlienger and Brother Patrick Phelan. See P. N. Ponsiglione, S. J., *Memoirs* (Unpublished: Found in the Missouri Province Archives, St. Louis, Missouri).

⁵For sketch of Father Christian Hoecken's life see Chapter I, footnote 11.

Father John O'Connor in his book *The Jesuits of the Kaw Valley*, laments the fact that the memory of Father Hoecken has passed into oblivion. "For thirteen years, the last of his life, he was identified with the Pottawatomie Mission, but not a tablet, nor a stone, nor any memorial in either the college or the town of St. Mary's recalls the name of Christian Hoecken. In the town, Bertrand Avenue, Duerinck and Palmer streets keep green the memory of three of the mission pioneers. It is surely time that the name of the founder of the mission and the one who did so much to plant christianity and civilization in Kansas should be rescued from oblivion." O'Connor, *op. cit.*, p. 86.

⁶Joseph Mechkomie was a devout christian. Father Gailland narrates another sermon that Joseph preached in 1856 over the bier of a brother of one of the chiefs who was converted on his death bed. The purport of his talk was that only he who is wholly intent on securing a holy death and glorious immortality is truly wise. See Gailland, *Historia Domus*, 1856, no page listed, cited by O'Connor, *Ibid.*, p. 243.

⁷Reverend John O'Connor describes the arrival of Major Fitzpatrick: "Together with Major Fitzpatrick and some Indian deputies to Washington, Father DeSmet was received with great cordiality by the bishop and religious. Major Fitzpatrick had preferred taking the southern route through Kansas, to give the Indian deputies an opportunity of seeing the progress the tribes were capable of making in agriculture and mechanical arts. He wished to convince them that labor and its result gradually conduced to happiness and ease, and that by adopting habits of industry man was freed from the necessity of wandering from place to place to obtain subsistence. To give the visiting Indians a relish for labor, by tasting of various products of farming, a quantity of vegetables and fruits were set before them. Potatoes, carrots, turnips, squashes, parsnips, melons, with apples and peaches, graced the board. One of the chiefs,

Continued on page 10

ST. MARYS

By Father Maurice Gailland

*Diary Of The Potawatomie Mission
Of St. Marys On The Lake*
— Footnotes —
continued from page 9

Eagle Head, said to Father DeSmet. "Now, Father, we comprehend thy words. Thou hast told us that in a few years we must take measure against the day of need; that then we can reap from the earth subsistence and even plenty for our children. When thou wast speaking to us our ears were shut; now they are opened, for we have eaten the products of the soil. We see here a happy people, well fed and well clothed. We hope that the "Great Father" (the Bishop) will take pity on us and on our children. We wish to have Black-gowns with us, and we will cheerfully attend to their words." *Ibid.*, pp. 133-134.

1852

8" The smallpox first invaded the district on Shunganunge Creek in the summer of 1851, and few cases were fatal. But the dread disease struck St. Mary's in the severe cold of a stormy winter, and in little more than two months it almost stripped the place of inhabitants. . . . Moreover the usual remedies proved fruitless. In vain was a supply of virus twice obtained, in vain were all vaccinated before the plague appeared. The course of the malady brought acute pains in the back, loins and stomach the first three days, then a violent thirst. On the breaking out of the pustules, a hideous deformity of the face set in, with a strangling sensation in the throat, till life ebbed away." *Ibid.*, pp. 136-137.

9 This peace treaty between Pawnees and Potawatomes persisted. In fact to such an extent that the Potawatomes helped the Pawnees fight off an attack of the Sioux Indians the following year. *Ibid.*

1853

10 Commissioner George Many penny was a severe critic of government policies in respect to the Indians. He says; "The precipitate legislation by which the country was thrown open to the occupation of the white race in the face of the plighted faith of the government was a crime and the whole country has suffered the penalty It is believed that there are but few instances in which perfect good faith in all respects has governed in the removal of a tribe from an old to a new home. In numberless instances removals have been brought about not because there was a necessity for them, but with a view to the plunder and profit that was expected to result from the operation." (Cincinnati, 1880), pp. 133-134, cited by Garraghan, *op. cit.*, II, 680.

11 "Although a bishop, the Rt. Rev. John B. Miegé remained a member of the Jesuit Order, and, as such, left St. Mary's, in April, 1853, as a delegate from the vice-province of Missouri to the general congregation of his order in Rome. In July the death of the General of the Society of Jesus, the Very Reverend John Roothaan was commemorated at St. Mary's with solemn funeral rites. After the election of the Very Reverend Peter Beckx by the Congregation, Bishop Miegé returned home, arriving at St. Mary's in March, 1854. He narrowly escaped shipwreck off the coast of Halifax. For, by the blunder of a fisherman who passed for pilot, the vessel struck a rock and sprang a leak. In the excitement the whole cargo was thrown overboard or damaged except what belonged to the bishop and his companions." O'Connor, *op. cit.*, pp. 141-142.

12 "The officer in command at Fort Riley applied for a priest to visit the Catholic soldiers occasionally. A Father was sent who could speak German, French and English—Father Gailland himself. But his first trip was unfortunate. The beast he rode shied at a bridge. Four farm-hands came to his help. In vain did they push and pull and beat and coax the animal; he would not go on the bridge, but retrograded, tail foremost. Father Gailland tied him to a tree and spent the night in the woods. While the rider was sleeping the horse struck for home. The next forenoon was spent in a fruitless search for the brute. Finally Father Gailland walked home without seeing the Fort. As the horse had played such pranks before, he was presented with two other ponies, to the novices at Florissant, who, it was presumed, would rather enjoy such diverting experiences." *Ibid.*, p. 145.

13 When the Kansas-Nebraska Bill was enacted there were less than fifteen hundred white people in Kansas. Of these, about seven hundred were in Kansas. Of these, about seven hundred were soldiers, and the rest were missionaries, traders and employees connected with the

Indian agencies and mission. But immediately settlers and adventurers came pouring into the territory. Though the Indian lands, which had been bought up by the Government a short time previously, had not yet been surveyed nor put up for sale for the benefit of the Indians, as provided for in the recent treaties with them, nevertheless emigrants and emissaries of the political factions, with their followers, were in such unseemly haste to secure the right to vote in the new territory and determine the character of its political and domestic institutions that they staked squatters' claims and built cabins of the land, regardless of whether the Indians' titles were extinct or not, and in face of the protests of the aborigines. *Ibid.*, pp. 199-200.

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14 "Relief committees were formed among the white settlers to collect and distribute provisions to the destitute natives. Though from this source but little help could be expected, yet from what was received, Father Gailland declared that the Mission would ever be thankful to General Pomeroy and Lane and to Mr. Collamer, Mayor of Lawrence, who were generous with their assistance." *Ibid.*, p. 224.

Dr. William Carr Lane was the first Mayor of St. Louis. Perhaps this is the same mentioned in this entry.

General Pomeroy was a Kansas Senator in 1860.

15 Father Gailland speaks of the cholera plague: "It was summer and many of the tribes of the Indians had united in a buffalo hunt, when the plague suddenly broke out in their midst, and by the sight of many sudden deaths spread terror and consternation amongst them. They quickly dis-

persed in every direction." Gailland, *op. cit.*, no page listed, cited by O'Connor, *Ibid.*, p. 225.

16 The conflict arose over the question of slavery. When the first elections were held in Kansas to determine whether Kansas would be free or slave, the Missourians crossed the border in hundreds and took possession of the voting booths. "The free soil men revolted, passion became more and more inflamed, and in a short time there were two governments in Kansas and consequent anarchy. The territorial government had its capital at Le Compton and the Free-State government at Topeka. The flame lit in Kansas spread over the nation. North and South were sending into the Territory armed emigrants to hold the country for the one party or the other. There were individual murders by gangs numbering from six or eight to twenty or thirty men." *Ibid.*, p. 228.

17 "The Winnebagoes of Minnesota finding themselves harassed on all sides by the whites, sent a delegation to the Pottawatomies begging for asylum with a kindred and kindly nation. The Pottawatomies called a council to consider the petition, but, as their chiefs were absent, they deferred their answer till the year following." *Ibid.*, p. 241.

Indian tax issue ranks at the top of controversies

(From The Sunday Oklahoman, Dec. 2, 1990)

Oklahoma's economy could be devastated if the U.S. Supreme Court allows Indians to sell cigarettes, food, even fuel to non-Indians without collecting taxes, said Joe Mark ElKouri.

ElKouri, who announced last week that he is leaving as general counsel to the Oklahoma Tax Commission, agrees the Indian issue ranks at the top of controversies he's seen since he started as a legal intern in 1977.

The tax commission "has been screaming we have an Indian issue that could devastate the operation of state government," he said.

"It's eroding our tax base. It will destroy our tax base," said ElKouri, whose fervor is evident as he often raises and lowers his voice.

As part of his last hurrah, ElKouri and David Miley, assistant general counsel, will argue the Indian question before the U.S. Supreme Court on Jan. 7.

The Indian question originated in the late 1970s, said ElKouri, when the tax commission raided an Indian smoke shop for failure to collect state taxes on cigarette sales to non-Indians.

After a victory for the state in the lower courts, the 10th Circuit Court of Appeals ruled that states have no authority to regulate sales made from smoke shops, whether the customers are Indian or non-Indian.

ElKouri admits this case "has kind of been my baby," so he feels that since it is about "grown" and gone from the tax commission, it's time that he leave his post, which pays an annual salary just over \$55,000.

Now 40, ElKouri said he wants to try something else, though he might end up in either a federal or state job after his resignation takes effect on March 4.

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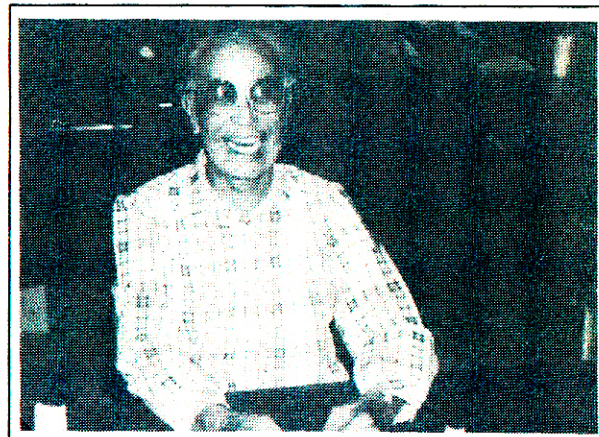
1990
\$5,000
Winners



Janice Jackson — August 18



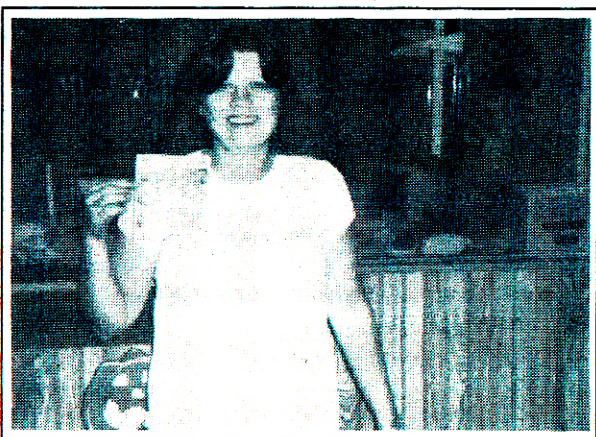
Faye Newton — August 31



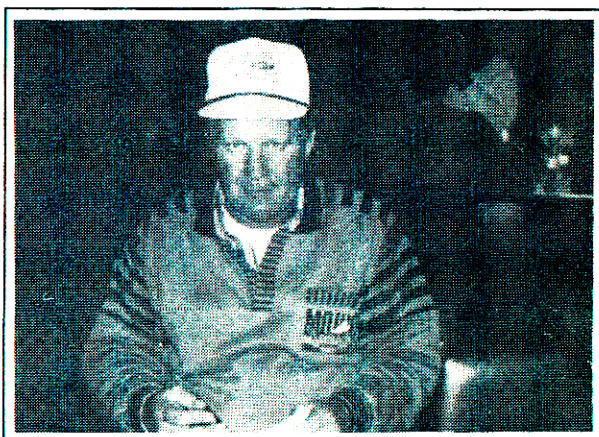
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Tamisha Tibbs — October 23



Linda Absher — October 27



Arnold Dailey — November 6

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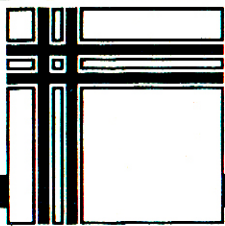


\$500,000 Jackpot Played Nightly



BINGO

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TREATIES: Chippewa of Saginaw, Swan Creek and Black River Treaty of 1864

Articles of agreement and convention made and concluded at the Isabella Indian Reservation, in the State of Michigan, on the eighteenth day of October, in the year one thousand eight hundred and sixty-four, between H.J. Alvord, special commissioner of the United States, and D.C. Leach, United States Indian agent, acting as commissioners for and on the part of the United States, and the Chippewas of Saginaw, Swan Creek, and Black River, in the State of Michigan aforesaid, parties to the treaty of August 2d, 1855, as follows, viz:

ARTICLE 1. The said Chippewas of Saginaw, Swan Creek, and Black River, for and in consideration of the conditions hereinafter specified, do hereby release to the United States the several townships of land reserved to said tribe by said treaty aforesaid, situate and being upon Saginaw Bay, in said State.

The said Indians also agree to relinquish to the United States all claim to any right they may possess to locate lands in lieu of lands sold or disposed of by the United States upon their reservation at Isabella, and also the right to purchase the unselected lands in said reservation, as provided for in the first article of said treaty.

ARTICLE 2. In consideration of the foregoing relinquishments, the United States hereby agree to set apart for the exclusive use, ownership, and occupancy of the said of the said Chippewas of Saginaw, Swan Creek, and Black River, all of the unsold lands within the six townships in Isabella County, reserved to said Indians by the treaty of August 2, 1855, aforesaid, and designated as follows, viz:

The north half of township fourteen, and townships fifteen and sixteen north, of range three west; the north half of township fourteen and township fifteen north, of range four west, and townships fourteen and fifteen north, of range five west.

ARTICLE 3. So soon as practicable after the ratification of this treaty, the persons who have heretofore made selections of lands within the townships upon Saginaw Bay, hereby relinquished, may proceed to make selections of lands upon the Isabella reservation in lieu of their selections aforesaid, and in like quantities.

After a reasonable time shall have been given for the parties aforesaid to make their selections in lieu of those relinquished, the other persons entitled thereto may then proceed to make their selections, in quantities as follows, viz:

For each chief of said Indians who signs this treaty, eighty acres in addition to their selections already made, and to patents in fee-simple.

For one head-man in each band into which said Indians are now divided, forty acres, and to patents in fee simple.

For each person being the head of a family, eighty acres.

For each single person over the age of twenty-one years, forty acres.

For each orphan child under the age of twenty-one years, forty acres.

And for each other person now living, or who may be born hereafter, when he or she shall have arrived at the age of twenty-one years, forty acres, so long as any of the lands in said reserve shall remain unselected, and no longer.

In consideration of important services rendered to said Indians during many years past, by William Smith, John Collins 1st, Andrew J. Campeau, and Thomas Chatfield, it is hereby agreed that they shall each be allowed to select eighty acres in addition to their previous selections, and receive patents therefor in fee simple; and to Charles H. Rodd, eighty acres, and a patent therefor in fee simple, to be received by said Rodd as a full consideration and payment of all claims he may have against said Indians, except claims against individuals for services rendered or money expended heretofore by said Rodd for the benefit of said Indians.

It is understood and agreed that those Ottawas and Chippewas and Pottawatomies now belonging to the bands of which Metayomeig, May-me-she-gaw-day, Keche-kebe-me-mo-say, and Was-be-maw-ing-gun are chiefs, who have heretofore made selections upon said reservation, by permission of said Chippewas of Saginaw, Swan Creek, and Black River, who now reside upon said reservation in Isabella County, or who may remove to said reservation within one year after the ratification of this treaty, shall be entitled to the same rights and privileges to select and hold land as are contained in the third article of this agreement.

So soon as practicable after the ratification of this treaty,

the agent for the said Indians shall make out a list of all those persons who have heretofore made selections of lands under the treaty of August 2d, 1855 aforesaid, and of those who may be entitled to selections under the provisions of this treaty, and he shall divide the persons enumerated in said list into two classes; viz: "competent" and "those not so competent."

Those who are intelligent, and have sufficient education, and are qualified by business habits to prudently manage their affairs, shall be set down as "competents," and those who are uneducated, or unqualified in other respects to prudently manage their affairs, or who are of idle, wandering, or dissolute habits, and all orphans, shall be set down as "those not so competent."

The United States agrees to issue patents to all persons entitled to selections under this treaty, as follows, viz: To those belonging to the class denominated "competents," patents shall be issued in fee simple, but to those belonging to the class of "those not so competent," the patent shall contain a provision that the land shall never be sold or alienated to any person or persons whomsoever, without the consent of the secretary of the Interior for the time being.

ARTICLE 4. The United States agrees to expend the sum of twenty thousand dollars for the support and maintenance of a manual-labor school upon said reservation: *Provided*, that the Missionary Society of the Methodist Episcopal Church shall, within three years after the ratification of this treaty, at its own expense, erect suitable buildings for schools and boarding-house purposes, of a value of not less than three thousand dollars, upon the southeast quarter of section nine, township fourteen north, of range four west, which is hereby set apart for that purpose.

The superintendent of public instruction, the lieutenant governor of the State of Michigan, and one person, to be designated by said missionary society, shall constitute a board of visitors, whose duty it shall be to visit said school once during each year, and examine the same, and investigate the character and qualifications of its teachers and all other persons connected therewith, and report thereon to the Commissioner of Indian Affairs.

The said Missionary Society of the Methodist Episcopal Church shall have full and undisputed control of the management of said school and the farm attached thereto. Upon the approval and acceptance of the school and boarding-house buildings by the board of visitors, the United States will pay to the authorized agent of said missionary society, for the support and maintenance of the school, the sum of two thousand dollars, and a like sum annually thereafter, until the whole sum of twenty thousand dollars shall have been expended.

The United States reserves the right to suspend the annual appropriation of two thousand dollars for said school, in part or in whole, whenever it shall appear that said missionary society neglects or fails to manage the affairs of said school and farm in a manner acceptable to the board of visitors aforesaid; and if, at any time within a period of ten years after the establishment of said school, said missionary society shall abandon said school or farm for the purposes intended in this treaty, then, and in such case, said society shall forfeit all of its rights in the lands buildings, and franchises under this treaty, and it shall then be competent for the Secretary of the Interior to sell or dispose of the land hereinbefore designated, together with the buildings and improvements thereon and expend the proceeds of the same for the educational interests of the Indians in such manner as he may deem advisable.

At the expiration of ten years after the establishment of said school, if said missionary society shall have conducted said school and farm in a manner acceptable to the board of visitors during said ten years, the United States will convey to said society the land before mentioned by patent in trust for the benefit of said Indians.

In case said missionary society shall fail to accept the trust herein named within one year after the ratification of this treaty, then, and in that case, the said twenty thousand dollars shall be placed to the credit of the educational fund of said Indians, to be expended for their benefit in such manner as the Secretary of the Interior may deem advisable.

It is understood and agreed that said missionary society may use the school-house now standing upon land adjacent to the land hereinbefore set apart for a school-farm, where it now stands, or move it upon the land so set apart.

ARTICLE 5. The said Indians agree that, of the last two payments of eighteen thousand eight hundred dollars each provided for by the said treaty of August second, eighteen hundred and fifty-five, the sum of seventeen thousand six hundred dollars may be withheld, and the same shall be placed to the credit of their agricultural fund, to be expended for their benefit in sustaining their blacksmith shop, in stock, animals, agricultural implements, or in such other manner as the Secretary of the Interior may deem advisable.

ARTICLE 6. The Commissioner of Indian Affairs may, at the request of the chiefs and head-men, sell the mill and land belonging thereto at Isabella City, on said reservation, and apply the proceeds thereof for such beneficiary objects as may be deemed advisable by the Secretary of the Interior.

ARTICLE 7. Inasmuch as the mill belonging to said Indians is partly located upon land heretofore selected by James Nicholson, it is hereby agreed that upon a relinquishment of ten acres of said land by said Nicholson, in such form as may be determined by the agent for said Indians, he, the said Nicholson, shall be entitled to select eighty acres of land, subject to the approval of the Secretary of the Interior and to receive a patent therefor in fee simple.

ARTICLE 8. It is hereby expressly understood that the eighth article of the treaty of August second, eighteen hundred and fifty-five, shall in no wise be affected by the terms of this treaty.

In testimony whereof, the said H.J. Alvord and the said D.C. Leach, Commissioners as aforesaid, and the undersigned chiefs and headmen of the Chippewas of Saginaw, Swan Creek, and Black River, have hereto set their hands and seals at Isabella, in the State of Michigan, the day and year first above written.

H.J. Alvord, [SEAL.]

D.C. Leach, [SEAL.]

Special Commissioners.

In the presence of-

Richd. M. Smith,

Charles H. Rodd, United States interpreter,

George Bradley.

S.D. Simonds, chief, his x mark. [SEAL]

Lyman Bennett, headman, his x mark. [SEAL]

Jno. Pay-me-quo-ung, chief, his x mark. [SEAL]

William Smith, headman, his x mark. [SEAL]

Nauck-che-gaw-me, chief, his x mark. [SEAL]

Me-squaw-waw-naw-quot, headman, his x mark. [SEAL]

Thomas Dutton, chief, his x mark. [SEAL]

Paim-way-we-dung, headman, his x mark. [SEAL]

Ellitt Kaybay, chief, his x mark. [SEAL]

Solomon Ottawa, headman, his x mark. [SEAL]

Andw. O-saw-waw-bun, chief, his x mark. [SEAL]

Thos. Wain-daw-naw-quot, headman, his x mark. [SEAL]

Naw-taw-way, chief, his x mark. [SEAL]

I-kay-che-no-ting, headman, his x mark. [SEAL]

William Smith, chief, his x mark. [SEAL]

Naw-gaw-nevay-we-dung, headman, his x mark. [SEAL]

Naw-we-Oke-zhick, chief, his x mark. [SEAL]

I-yalk, headman, his x mark. [SEAL]

Nay-aw-be-tung, chief, his x mark. [SEAL]

Jos. Waw-be-ke-zhick, headman, his x mark. [SEAL]

Saml. Mez-haw-quaw-naw-um, chief, his x mark. [SEAL]

John P. Williams, headman, his x mark. [SEAL]

L. Pay-baw-maw-she, chief, his x mark. [SEAL]

Ne-gaw-ne-quo-um, headman, his x mark. [SEAL]

David Fisher, chief, his x mark. [SEAL]

Waw-be-man-i-do, headman, his x mark. [SEAL]

Ne-be-nay-aw-naw-quot-way-be, chief, his x mark. [SEAL]

Key-o-gwaw-nay-be, headman, his x mark. [SEAL]

In the presence of-

Richd. M. Smith,

Charles H. Rodd, United States interpreter.

Amos F. Albright, superintendent mills.

Marcus Grinnell, United States blacksmith.

M.D. Bourassa,

F.C. Babbitt,

George Bradley.

NATIONAL NEWS

Possible serial killer at Haskell Indian Junior College

By Nancy Butterfield

Native American News Service

LAWRENCE, Kan. (NANS) — Too many questions remain unanswered in the deaths of four American Indian men here — all of whom had ties to Haskell Indian Junior College — over the last 18 months, say students and staff of Haskell.

They believe a serial killer of Native Americans is responsible, and fear he will strike again. Many Indian people believe the Lawrence Police Department is not taking the deaths seriously. And some say a local "skinhead" group may be implicated. The case is gaining national attention, and was the subject of a recent page-one story in the Wall Street Journal.

Lawrence Police Chief W. Ronald Olin is not treating the deaths as homicides, but declared them "unattended deaths," and said there is no indication they were linked. Since three of the victims had blood-alcohol levels over the legal limit of .10, Olin said drinking might have led to the circumstances surrounding their deaths.

But Charlene Kelly-Johnson, director of Lawrence Indian Center, said there also is no evidence to indicate the deaths were not linked. "The Native American community is filled with confusion and fear," she said.

If the deaths turn out to be the work of a serial killer of American Indians, it

would be the second such case in the Midwest in the last four years.

Between June 1986 and April 1987, three Native American women were found murdered in Minneapolis. But Indian community leaders said it took several protests and meetings with local officials before police began to seriously investigate the killings.

Finally police arrested Billy Glaze, a 45-year-old drifter, in connection with the deaths. On Feb. 10, 1989, Glaze was convicted of three counts of first degree murder, and was sentenced to life to prison. Glaze will not be eligible for parole until the year 2039.

The most recent Lawrence, Kan., victim was Christopher Bread, 19, a Kiowa-Cherokee whose body was found in a ditch on the edge of town last March. Bread was the son of Donald and Marilyn Bread, both faculty members at Haskell. The exact cause of death has not been determined, and an autopsy was inconclusive, but Police Chief Olin believes he was killed in a hit-and-run traffic accident.

The first of the mysterious deaths surfaced 16 months ago, when the body of 19-year-old John Sandoval, a Navajo, was found in the Kansas River. He had been missing for several months. The last time anyone saw him, he left a party alone late at night, and walked off in the opposite direction from the river.

Then, in October, hikers found the

body of 21-year-old Cecil Dawes Jr. in the same river. Dawes, Creek-Seminole-Cheyenne-Arapahoe, and a former West Point cadet, was last seen leaving a bar late at night. His car was found stuck on the railroad tracks. Police said they think he abandoned the car out of fear of being caught driving drunk, and tried to swim across the river to walk home.

But Dawes, whose father, Cecil Dawes Sr., teaches graphic arts at Haskell, was an excellent swimmer. And his parents said they don't believe their son willingly went into the river, which is swift and often dangerous.

In December, the body of Harry Oliver, a 72-year-old Kickapoo man, was found on the main street of Lawrence the day after he had attended a powwow at Haskell. Police think he was the victim of a hit-and-run driver, but the case is still under investigation.

The last time anyone saw Christopher Bread was at a local bar called the Out-house, which was frequented by skinheads, a neo-Nazi group. That night there reportedly had been a scuffle between Indians and skinheads, but no one could remember Bread having a part in it.

Other events that many Indian people in Lawrence believe are related have sent a chill through the community. Hit-and-run drivers, in separate incidents, have struck and injured three Haskell students on streets that had good visibility.

And the body of murdered Puerto-Rican-American woman was found last September in a culvert outside of town. She was known to take long walks every day for exercise. Native Americans think she may have been mistaken for an American Indian and murdered by someone intent on killing Indians.

There is encouragement, however, in the fact that Douglas County Sheriff Loren Anderson has taken an interest in the case. Anderson believes the deaths may be connected, and particularly disagrees with Olin about the circumstances of Bread's death.

Anderson said key indications of a hit-and-run were absent from the scene where Bread's body was recovered. There were no specks of paint in his hair or on his leather jacket, and no skid marks or broken glass could be found on the street. Further, Anderson points out that the bottom of Bread's T-shirt was rolled up to his armpits, and his back was scraped as if he had been dragged.

Indian students at Haskell have begun traveling in groups, and many no longer go out after dark. Some, fearful they may be future targets, have dropped out of college and returned to their homes. Many are angry with the police, believing not enough is being done to find the killer.

If they have to wait for Olin, who has jurisdiction over all the deaths, to solve the cases, it may be a long time before Native Americans in Lawrence can rest easy.

New law to protect Indian artists — Violators get prison sentence and fine

American Indian artists and activists are commending Washington for a new law that goes after non-Indians who represent their work as Indian-made.

President Bush signed the measure into law Friday. Violators can be sent to prison for five years and fined \$250,000, or fined \$1 million if the violator is a group or business.

"It's certainly going to be interesting to see who the Indians are," said John Guthrie, a Cherokee artist from Tahlequah.

Guthrie has fought against the promotion of Indian art that's produced by non-Indians. Complaints about non-Indians selling their artwork at Indian shows have been frequent this year in Oklahoma, at least once prompting federal authorities' promise to look into an allegation.

The new law forbids merchants or artists from representing goods as Indian-made if the maker is not a member of an

Indian tribe or is not certified as an Indian artisan by an Indian tribe.

"You can't pass off something as Indian if it's not created by an Indian artist," explained Virginia Boylan, senior counsel of the Senate Select Committee on Indian Affairs.

The law "shows the seriousness of Congress and the president in protecting the rights of the tribes and their members," said David Cornsilk, a Cherokee who long has monitored the authenticity of Cherokee products.

"I think probably many of these galleries and people who depend upon the fraud perpetrated by these artists for so long are going to rue the day they did, and suffer financial setbacks," Cornsilk said.

The law is part of the Indian Self-Determination and Education Assistance Act Amendments of 1990.

It went into effect immediately.

Corporation renews support of "National Native News"

Jacob Adams, president of the Arctic Slope Regional Corporation, (ASRC) recently advised the Alaska Public Radio Network (APRN) and APRN member station KBRW in Barrow of the board's decision to renew its corporate support of "National Native News."

A check was received from ASRC in the amount of \$20,000 in support of four months support for the national broadcast through APRN and local broadcast of the program in the Barrow area for one year.

The Arco Foundation has awarded a grant of \$10,000 to "National Native News." The foundation has supported the program since 1988. ARCO also contributes to APRN's effort to strengthen rural radio in Alaska.

"National Native News," the country's only daily radio program covering Native American issues, airs on 24 stations across the state, and on 122 public radio stations throughout the U.S.

Earlier this year "National Native News" received the National Federation for Community Broadcasters Golden Reel Award, awards from Society for Professional Journalists, and the Alaska Press Club.

Training program designed for American Indians with communication problems

Did you know...

Indian school children have more speech, language, or hearing problems than any other handicap?

Speech, language, and hearing problems occur 5 to 15% more often among American Indians than other U.S. citizens?

The overwhelming majority of American Indians with communication disorders go untreated?

Background

The University of Arizona, Department of Speech and Hearing Sciences, with the U.S. Department of Education, offers a training program designed specifically to train American Indians to serve American Indians with communication disorders. The program entails the study of normal speech and language development as it is affected by the ethnic influences of American Indian culture. Graduates of the program will be professional speech pathologists and audiologists.

These professions are devoted to the study, prevention, and treatment of communication disorders (aphasia, articulation disorders, cleft palate, cerebral palsy, delayed language development, disorders of hearing, voice problems, stuttering), the promotion of normal speech and language development, and the understanding of cultural and ethnic influences in human communication.

Program Goals

To qualify students for a Master's degree in speech pathology or audiology.

To integrate the study of Indian languages and cultures into the training program.

To develop therapy programs sensitive to Indian cultural needs in speech, language, and hearing rehabilitation.

To establish a professional work force to serve American Indians in the areas of communication disorders both on and off reservation.

Eligibility

Individuals who are at the junior year level of college or above.

Individuals listed on a tribal registry.

Individuals fluent in English and preferably in their tribal language as well.

Student Support

Monthly stipend. Tuition paid.

Application

Anyone interested in additional information about the project should write to:

American Indian Professional Training

Dept. of Speech and Hearing Sciences

University of Arizona

Tucson, Arizona 85721

(602) 621-1644 or (602)621-1969

Tribes in Oklahoma...

BIA, Oklahoma tribes plan to separate education functions

(From *The Feather Review, Mountain View, Okla., October 1990.*) — For the last ten months, there has been discussion among the tribal leaders and Bureau of Indian Affairs Education personnel about the plans to split the BIA Education programs into a separate Bureau of Indian Education. Several "consultation" meetings were held throughout Indian Country. However, according to many tribal leaders and Indian educators, these meetings were not "consultations, but informational meetings.

The Oklahoma tribes met in Tulsa on May 23-24 and in Oklahoma City on July 30 with officials from the BIA Education Office for "consultation." Another "consultation" was convened in Oklahoma City on September 18. But this meeting was convened to inform the Indian educators of what the BIA is going to do with the Education Programs.

The first bit of information was that the BIA is removing the education function from the current BIA operations. The education functions will be in a separate bureau to be called the Bureau of Indian Education. The formation of the BIE is the result of the \$1.6 million reduction in the Element 10 funding.

Dr. Ed Parisianne, presently the Deputy to the Assistant Secretary and the Director of Indian Education, will be heading the BIE.

The following Education Operations will be closed in 1991. The Juneau Operation will be moved to Anchorage. The Phoenix, Albuquerque, Navajo and Aberdeen Operations will be shut down. Their reduced Element 10 functions will be delegated to the Agency Superintendent for Education. The Eastern Area will be shut down with the Minneapolis Office taking over the functions once done in Washington, D.C. Nashville will serve as a satellite operation. The Anadarko and Muskogee Education Operations will be consolidated and be set up in

Oklahoma City.

The BIE will include Early Childhood, Elementary and Secondary and Post High School. Facilities and Maintenance and Operations is to be included in BIE functions.

A Transition Planning Committee for the "phase-in" of the Oklahoma BIE Operations has been selected. Deadline for the committee's Transitional Report is October 15. Dalton Cox, staff person from the Muskogee Area Office, is chairman of the committee. Transition Committee members include Samuel Johnson, Amon Harjo, Evelyn Gomez, and one or two more staff members from Muskogee Area Office.

During the National Tribal Leaders Conference, which was held in Albuquerque on September 29, Assistant Secretary for Indian Affairs Eddie F. Brown told the tribal leaders that he is placing a 30 day moratorium on the changes in the structure of the Education department. He assured the tribal leaders that no action on the overall restructuring plan will be taken for 2½ months. Brown said that he plans to meet with tribes to discuss the project.

As of October 4, the Anadarko Area Education Office is in the process of developing the plans for the transition of the Muskogee and Anadarko offices to the Oklahoma City BIE operation. The Anadarko-Muskogee staff has three to six months to complete the transition. It is definite the education operations will be moved to Oklahoma City. However, the exact location has not been negotiated.

So far, there will be no reduction in staff of either office when the move is made. Both offices have eight people on staff.

The Education personnel know as much about the plans for the BIA Education operation transition to the Bureau of Indian Education as the rest of the nation. Only

BIA personnel informed of the plans were the Area Directors. So that when the Indian leaders questioned the BIA Education staff about specific items, they could not answer. This often led to frustration on both sides and attacks on the BIA staff for their incompetence.

Throughout the past ten months, the BIA sent out the proposals for perusal by the tribal leaders before meeting with the BIA staff. The proposals, which weighed eight pounds each, were not sent to the Oklahoma tribal leaders until the day before the "consultation" meeting in Tulsa. The tribal leaders could not make comments because they did not have time to read it. This added to the frustration of the tribal leaders toward the BIA. To further insult the tribal leaders in Oklahoma, the BIA had not planned to have a "consultation" meeting in Oklahoma. The Oklahoma tribes were suppose to travel to Nashville to make their comments. But due to the pressure from Congressional delegates, the BIA set up the "consultation" meeting in Tulsa in May, which led to the follow-up meetings in July and September in Oklahoma City.

Lujan, Bellmon discuss law enforcement in Indian Country

Interior Secretary Manuel Lujan and Oklahoma Governor Henry Bellmon have agreed to seek alternatives for providing law enforcement on Indian lands. In a Nov. 4 meeting with Lujan, Bellmon termed the matter in Oklahoma an "impossible situation."

According to an Associated Press story, Bellmon told Lujan that he believes Congress needs to act to clarify the situation. However, Lujan said he plans to have his Solicitor work with state authorities to look at alternatives that can be worked out. "It may not be necessary to seek Congressional legislation on this matter," he said.

The enforcement authority talks grew out of recent decisions by both federal and state courts that raised serious questions whether the State of Oklahoma possesses criminal jurisdiction over offenses committed by Indians on certain Indian lands in the state. Indian allotments scattered throughout the State do not always have clearly defined boundaries, and reservations do not exist as are clearly defined in most other states.

In a 10th Circuit Court of Appeals decision handed down earlier this year, the court ruled that local and state law enforcement agencies can be held liable for intervening on Indian lands. State authorities have contended that the decision leaves vast areas of the state "lawless," and the Oklahoma Highway Patrol has told the U.S. Attorney's office it would not longer respond to crimes on Indian lands. In many cases, local authorities have followed the state's actions.

While the problem is common to Oklahoma, similar situations exist in other states where tribes have not worked out cross deputization agreements with local and state authorities. While Lujan said he was confident that some agreement could be worked out, he also cautioned that it would not be easy because of the sovereign status accorded Indian tribes.

Fetal Alcohol Syndrome nearing crisis proportions; Seminar held for Indian education and treatment

Almost one out of every three Native American newborns is poisoned by alcohol and to make all Americans aware of this tragedy, The Primax Group, an Oklahoma based Indian health care consulting firm, announces its sponsorship of the first national Fetal Alcohol Syndrome (FAS) seminar in Denver, November 7-9, 1990.

"EVERY THIRD CHILD" will focus on prevention through education, as well as diagnosis and treatment of FAS as it relates to the Native American. The Seminar will feature nationally renowned experts involved in FAS research, psychological and physiological treatment of FAS children, and the legal aspects of FAS. The Seminar name, "Every Third Child" refers to the fact that every third Indian child born in America today is born with either Fetal Alcohol Syndrome or Fetal Alcohol Effect.

FAS children will most usually have a smaller than normal head size, distinctive facial characteristics of wide nose and far-set eyes, short nose, mouth is often cleft lip/cleft palate and ears are low set and rotated toward back of head. There is a tendency for a brain size approximately one-third normal size. FAS children are born with low IQ's, the average being 60-75. Additionally, they most usually will have central nervous system problems including hyperactivity, motor problems, and learning problems.

"FAS and FAE are national problems affecting all races but are nearing crisis proportions among some American Indian populations," Dorris believes.

Michael Dorris, of Cornish, N.H. and author of *The Broken Cord*, a national best seller about the life of his adopted son, Adam Dorris, will keynote the seminar. He has appeared on "20/20" and has been instrumental in

increasing the public awareness of FAS.

"EVERY THIRD CHILD" speakers will include Jon Aase, M.D., Albuquerque, N.M., an expert in diagnosis, treatment methodology, and medical research for and about FAS; Shea Goodluck, Fresno, Calif., sharing a personal story and track sessions on community health programs and future challenges for tribal leaders; Jack Fiander, a Toppenish, Wash., attorney with the Yakima Indian Nation presenting a demonstration project on FAS; Ann Streissguth, Ph.D., Seattle, Wash., a leading researcher on FAS in the United States; also of Seattle, Robin LaDue, Ph.D., delivering a session targeting mental health, alcohol programs, social work, and substance abuse; Sandra Randels, R.N., Seattle, Wash., sharing the view of the clinical applied nursing and public health interest in the seminar; Diane Malbin, M.S.W., Portland, Ore., one of a few counselors in the United States specializing in family counseling for those families with an FAS member; Theda New Breast, M.P.H., a social scientist from Albany, Calif., with extensive experience in education and community projects increasing the awareness of FAS; and Eva Smith, M.D., Albuquerque, N.M., currently employed by the Indian Health Service, will conduct sessions on Substance Abuse Treatment as a Strategy to Reduce and Prevent FAS, and a discussion on the family practice physician's role in the diagnosis, treatment, referral and assessment of maternal drinking.

Reservations for "Every Third Child" can be made by calling (405) 273-0770, or by mailing the registration fee of \$395 to The Primax Group, 130 Broadway Place, Suite 300A, Shawnee, OK 74801. Participants may make their own reservations at the Executive Tower Inn, 1405 Curtis St., Denver, CO 80202, 1-800-525-6651.

OFFICIAL NOTIFICATION

Government opens rolls for Coquille Indian Tribe

This notice is issued under authority contained in 25 CFR, Part § 61.5 and concerns a membership roll of the Coquille Tribe of Indians which is to be prepared in accordance with Section 7 of the Coquille Restoration Act of June 28, 1989 (103 Stat. 91). The statute specifies that in order to obtain this tribal membership, applicants must (1) possess at least one-eighth degree or more Indian blood; (2) not be enrolled as members of another federally recognized tribe; and (3) either be named on the roll compiled and approved by the Bureau of Indian Affairs on August 29, 1960; or (4) if they were not named on the 1960 roll, establish that they were entitled to be so listed. Similarly eligible for enrollment are the lineal descendants of the persons, living or dead, named in either categories (3) or (4) who otherwise meet the requirements of the Act. In addition, to be enrolled applicants must be born on or before June 28, 1989, and be of Coquille Indian ancestry.

The 1989 Act states that for the purposes of establishing eligibility for enrollment, any available evidence establishing Coquille ancestry and the required degree of Indian blood shall be accepted while that information shown on the Coquille roll prepared pursuant to the Act of August 30, 1954, shall be accepted as conclusive evidence of Coquille ancestry. Likewise, blood degree information shown on the January 1, 1941, census roll of non-reservation Indians of the Grand Ronde - Siletz Agency shall also be accepted as conclusive evidence in determining degree of Indian blood for applicants.

In the event any applicants wish to relinquish their present membership in a federally recognized tribe or tribes in order to apply for enrollment with the Coquille Indian Tribe, such applicants may submit a conditional relinquishment of membership document in the other tribe or tribes with their application forms. A conditional relinquishment will be accepted by the Superintendent only if it is executed by the person himself or herself unless the person is legally incompetent, in which case the legal guardian and only the legal guardian may execute the conditional relinquishment document. In the case of minors, only the parent or legal guardian may execute a conditional relinquishment document.

Finally, the 1989 Act authorized the Secretary of the Interior to prescribe regulations to carry out the provisions of the Act and on October 12, 1990, such regulations appeared in the Federal Register, Vol. 55, No. 198, pages 41516 through 41519. The regulations require that each applicant for enrollment file or have filed on his or her behalf an application form with the Superintendent, Siletz Agency, Bureau of Indian Affairs, P.O. Box 539, Siletz, Oregon 97380. At the time these applications are filed, written documentation to support the eligibility of the applicants must be submitted.

In accordance with the regulations, application forms must be filed with the Siletz Superintendent by January 10, 1991. In some cases application forms will have to be obtained from and, after completion, filed with the Superintendent, Siletz Agency, Bureau of Indian Affairs, P.O. Box 539, Siletz, Oregon 97380. However, to provide actual notice of the preparation of the roll to as many potentially eligible individuals as possible, the Superintendent, Siletz Agency, Bureau of Indian Affairs, shall send notices of preparation of this document to those individuals, whose names have been furnished to the Bureau of Indian Affairs, at their respective last available addresses.

We would like to emphasize the importance of persons filing their applications for enrollment as members of the Coquille Tribe of Indians with the Superintendent, Siletz Agency, Bureau of Indian Affairs, P.O. Box 539, Siletz, Oregon 97380, by the deadline of January 10, 1991, outlined in the regulations if they believe they meet those requirements. Otherwise, applications for the enrollment of persons which are filed after that date will be rejected for failure to file on time regardless of whether the applicants meet all of the remaining requirements for eligibility.

It should be noted, though, that the Restoration Act does provide that after the Coquille tribal membership roll provided for in the Act has been completed, membership in the Coquille Indian Tribe shall be governed by the tribal constitution adopted in accordance with the provisions of Section 9 of the Restoration Act. Thereafter, however, in addition to any other membership requirements contained in the tribal constitution, persons must be of Coquille Indian ancestry and not be members of any other federally recognized tribe to establish eligibility for membership in the Coquille Indian Tribe. Consequently, applicants who are rejected for failure to file on time may be considered for membership after the adoption of the tribal constitution.

Should individuals have any questions regarding the 1989 Act, please contact the Superintendent, Siletz Agency, at the address shown. His telephone number is (503) 444-2679.

Illinois burial site to remain open

LEWISTOWN, ILL. - Illinois Gov. James R. Thompson has decided the burial site at Dickson Mounds displaying skeletal remains of 234 Native Americans will remain open.

The governor said the site will remain open for educational and tourism purposes.

He said he heard from museum professionals, tourists, local residents, Native Americans, and researchers. He based his decision on four considerations:

The remains are unique to the culture of Illinois and cannot be traced to any tribe of Indians today.

Remains from other museums can be traced to original tribes or were displayed in an offensive manner.

The exhibit has been treated with appropriate respect from the very beginning.

The museum probably could survive without the burial site, but it would be much less of a museum.

Dickson Mounds was unearthed in 1927 by Dr. Don F. Dickson, a chiropractor and amateur archaeologist. The state of Illinois has owned the site since 1945 and constructed a museum at the location in 1972. It displays the remains of pre-Columbian Indians resting in their original burial positions along with clay pots, arrowheads and other artifacts.

The burial site was scheduled to close in February 1989 because of objections from Native Americans, but many local residents were in favor of the it and the controversy was underway.

Dr. Bruce McMillan, director of the museum, said the museum recommended the site be closed.

"We proposed to close the exhibit last January," McMillan said, "because we are sensitive to the views of the Native Americans. But that was not a popular decision in Illinois."

"An executive decision was made by the governor's office and it became a political issue," McMillan said.

Jim Bray, of Gov. Thompson's office, said he was aware of the museum's proposal.

"But the governor does not always follow every recommendation or proposal he receives," Bray said.

Bray said the museum provides an educational benefit to visitors.

"They can get a more complete, better understanding," Bray said.

Jessie Takes Horse, advocate for closing the site, said in the state of Illinois there are 1,794 Indian remains in storage in museums.

"I'd like to ask any scientific

person to explain what could one more skeleton teach that hasn't been taught by the 1,794? It's just a continual mining of bodies."

Dr. Larry Zimmerman, professor of anthropology at the University of South Dakota, described the decision as sad.

"It's really sad when politics and economics supersede the spiritual welfare and concerns of people," Zimmerman said. "It's just like the Supreme Court decision on peyote. It's just one of the prices of minority rights."

"The question of being traceable to a particular group or tribe is a silly one. It doesn't allow for any possibility of change. Tribal views have joined together. I'm real disappointed in the decision. And I feel it was an unnecessary one."

"I understand the scientist's viewpoint of wanting the right to study. But I believe in this case it is at the cost of a people's spirit."

Dr. Deward Walker, professor of anthropology at the University of Colorado in Boulder, agreed with Zimmerman.

"Using the device of not tracing the remains to a particular tribe is a defeat against Native Americans," Walker said. "Either he (Thompson) is uninformed or has been deliberately misled by his advisors as to the importance of this site to Native Americans."

"The actual remains have been identified as Native Americans - not Africans, not Asian, or any other culture. There is no evidence it is any other culture. What more does the governor need? I think it is a tragedy."

Thompson said the site has never been treated as a carnival sideshow and respect is shown.

Takes Horse, who has visited the site, disagrees.

"I have seen school-age boys pitch pennies into the rib cages of the skeletons," she said.

"We had not seen anything like that happening," Bray said, "and it would not be allowed to happen if it was viewed."

Takes Horse continues, "One of the first things that is pointed out when you go there is a fetal skeleton inside the mother's skeleton."

"There are also skeletons of family lying together; two adults and two children. The children are looking up at their parents and the parents are looking down at their children. They like to point that out too."

Takes Horse said she became angry when she learned consultants advised the museum 10 years ago that it would eventually have to be closed because of the sensitivity of Native Americans, and that the museum could stand without the burial site.

"They were told 10 years ago," she said. "The scientific community was supposed to educate the people of Illinois about the Native American culture and the

abhorrence of having the remains on display. It wasn't done."

"Not only that, they received grants to open up other displays so the burial site could eventually be closed."

"They have used that money to open new sites but Dickson Mounds remains open."

Jan Bear Shield, director of American Indians Against Desecration, said non-Indians come in droves to the site.

"They make pilgrimage. They bring their kids, aunts, uncles, grandchildren, and grandparents and sit with the bones. They don't understand but they can feel the power of the people."

"It's a perversion. They really don't realize what they are doing is wrong. They have placed the ancestors on a pedestal and that is not healthy. The spirits need to continue on their journey. That's why we hold a sweat after every burial and as part of that, the spirits are told to go on."

"Non-Indians just don't understand. It's almost a poltergeist. They don't realize what they are monkeying with and what's involved. All they feel is the pull of the ancestors."

"But it's not healthy. They are like little kids - you have to force them to let go. And I just don't feel they have been approached in the right manner to let go."

Bear Shield, a Non-Indian married to a Native American, said she thinks money influenced the governor's decision.

"It involves the livelihood of a lot of people," she said.

Bray said money was not a factor in the governor's decision. Nor was tourism.

"The governor would have promoted tourism to that area regardless of the decision on Dickson Mounds," Bray said.

Bear Shield said the federal legislation is the only practical way to deal with the issue.

"It will be won in Congress," she said.

In the meantime, in a symbolic reburial, handfuls of dirt are being sent to Take Horse from around the world.

"We have even received dirt from Japan," she said. "We will have people walk in from the four directions. We will hold sweats and on the fourth day we will hold a rally."

Native American Vietnam Vets will have an honor guard and show people we have not forgotten them."

Take Horse said the dirt will be saved for the reburial of the bones.

"It is a sign of hope for reburial."

HOWNIKAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

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Potawatomi Gaming Director David Qualls presents blanket to Joel Frank



Administrator Bob Davis in discussion with Anthony Hope

Tribe's bingo success was focal point of conference talks

Continued from page 1
America.

Davis visited with many attorneys from several tribes who expressed interest in supporting the tribe with briefs to the nation's highest court to help persuade them to render a favorable judgement in the tribe's behalf.

Princess — from page 1
"I was really glad to be picked."

The daughter of Wendell and Marie Whiteman, Debbie is Potawatomi and Pueblo/Osage on her mother's side and Cheyenne/Arapaho on her father's. She is a descendant of Arapaho Chief Little Raven. Her Potawatomi relatives are the Kahdot and Curley families, and she is the great-niece of Isaac Kahdot of Oklahoma City, who is believed to be the only living full-blooded Potawatomi.

Davis and Qualls presented both Hope and Frank with blankets on behalf of the tribe during the ceremony swearing Frank into office.

The Potawatomis' huge success in the bingo enterprise since taking it under tribal management was a focal point

with many tribes who have to contract out management of their own gaming enterprises.

"I am very proud that we have been successful and have gained such a good reputation with other tribes since we took over the hall in 1988," Davis com-

mented.

The Potawatomis operate one of the largest and most advanced tribally-owned and operated bingo halls in the nation.

Qualls said that the success of a tribally-operated bingo enterprise "lies on the foundation of

the leaders of the tribe ... the Business Committee has worked very hard to make this a success for the tribe and one of my greatest rewards has been for other tribes to come to me and compliment the tribe on our enterprise."

Iowa Tribe completes work on new administration building

(From the Iowa Tribe of Oklahoma's BAH-KHO-JE Newsletter, Perkins, Okla., Nov. 1990) — The Iowa Tribal Complex has a new look for those who have not visited lately. Construction of the new administration building was completed in late September, and the official opening ceremonies took place on October 5.

The complex, located three miles south of Perkins, "culminates and symbolizes the tremendous growth of the tribe over the past five years," according to Lawrence Murray, chairman of the Iowa Tribe.

The building is the new home of the tribal operations staff as well as tribal administration personnel. The design emphasizes an open feeling and that comes as quite a relief to the tribal employees.

"It's so much more comfortable with the space we have now," said Shelley McKosato, tribal planner. "It's hard to believe we were all in

one building."

The former administration building will still be occupied by Health and Human Services employees, and part of it is being remodeled to serve as a senior citizen lounge (the exact date has not been set).

The new building was constructed with funds from the Department of Housing and Urban Development. Murray expressed his gratitude to Jules Valdez, Chief of Community Planning and Development, and Gil Swanson, Community Planning and Development representative, for their cooperation and support during the construction of the facility.

The staff has been busy decorating the interior of the new facility and the work is almost complete. Tribal officials proudly extend a warm welcome and encourage those who would like to visit.